GOULD LIBRARY
EASTERN NAZARENE COLLEGE

Frank S. Jones

Digitized by the Internet Archive
in 2015

https://archive.org/details/unionofholyspiri00jenk_0

Just published by the same Author.

THE

EXTENT OF THE ATONEMENT

IN ITS RELATION TO

GOD AND THE UNIVERSE.

FROM ENGLISH REVIEWS.

"We have been exceedingly gratified by the perusal of this volume, and only regret that it should have reached a second edition without our having had an opportunity of recommending it, as we now most cordially do, to the notice of the public. We really do not know any work which we would sooner recommend than this, to those Christians who desire to obtain rational and scriptural views of the Atonement." — *Evangelical Magazine.*

"We think, with conclusive certainty, that this paramount and transcendent doctrine has never been presented in such a series of lucid disquisition, and with a comprehension so adapted to the majesty of the subject, in any book published in the United Kingdom. According to our judgment, we think it difficult for any man to read this work thoughtfully without having his mind overwhelmed with astonishment at the wonderful process by which is brought before him the Atonement of Christ in its relations to all the administrations of God; and without feeling his soul kindling with emotions the most devout and glowing in the presence of the glorious sacrifice of the Mediator. We have received so much information, edification and delight in the perusal of this work, that we most unhesitatingly commend it, and do, in the warmest manner, press it upon the attention of our readers." — *Home Missionary Magazine.*

"An excellent treatise, on the most solemn and interesting subject of which the human heart is cognisable. Its strictly scriptural, and its tenderly benevolent tone is not more to be praised than its arguments and illustrations are convincing and satisfactory." — *Monthly Review.*

[*From the New York Evangelist.*]

"As a treatise on the grand relation of the Atonement, it is a book which may be emphatically said to contain 'the seeds of things,' the elements of mightier and nobler contributions of thought respecting the sacrifice of Christ, than any modern production. It is characterized by highly original and dense trains of thought, which make the reader feel that he is holding communion with a mind that can 'mingle with the universe.' We consider this volume as setting the long and fiercely agitated question, as to the extent of the Atonement, completely at rest. Posterity will thank the author till the latest ages for his illustrious arguments. The grandeur with which it invests the Son of God, and the glories of his sacrifice which it displays as shedding their light and influence over the whole extended empire of Jehovah, give it an extraordinary claim upon the attention of the reading community. We think it not improbable that this volume will prove a star in the east, to guide 'the wise men' again to the incarnate, suffering Redeemer, and to bring back the genius of this apostate world to pay its homage, and yield its richest contributions of thought, to the theme of the crucifixion."

NOTICES

OF THE

UNION OF THE HOLY SPIRIT AND THE CHURCH

IN THE

CONVERSION OF THE WORLD.

FROM ENGLISH REVIEWS.

[*From the Evangelical Magazine.*]

"A very excellent work upon a very important subject. The author seems to have studied it in all its bearings, as presented to his contemplation in the sacred volume. These productions of so gifted an author deserve to be universally read. We sincerely thank Mr. Jenkyn for the valuable additions he has made to the theological department of our literature."

[*From the Revivalist.*]

"Fine talent, sound learning, and scriptural piety pervade every page. It is impossible the volume can remain unread, or that it can be read without producing great effects. Mr. Jenkyn deserves the thanks of the whole body of Christians for a book which will greatly benefit the world and the church."

[*From the Leeds Mercury.*]

"The subject is an important one, and the powers of reasoning and of language displayed by the writer in treating it are great."

[*From the Family Magazine.*]

"A handsome 12mo. volume, of extraordinary value. The author has brought to his mighty work a clear head and a well-regulated heart, and has blended scriptural doctrine with Christian practice, like 'a workman that needeth not to be ashamed.'"

THE

UNION

OF THE

HOLY SPIRIT AND THE CHURCH

IN THE

CONVERSION OF THE WORLD.

BY

THOMAS W. JENKYN, D. D.

AUTHOR OF "THE EXTENT OF THE ATONEMENT IN ITS RELATIONS TO GOD AND THE UNIVERSE."

"The Spirit and the Bride say, come."—John.

FIRST AMERICAN,

FROM THE SECOND REVISED LONDON EDITION.

BOSTON:

GOULD, KENDALL AND LINCOLN,

59 WASHINGTON STREET.

1846.

170

Boston:
Printed by S. N. Dickinson & Co.
52 Washington Street.

Gould
BT
121
J45

DEDICATION.

TO THE

CHURCHES OF CHRIST

IN

GREAT BRITAIN AND AMERICA;

AND TO THE

Directors of their Missionary Societies

AND

THE COMMITTEES

OF THEIR

RELIGIOUS INSTITUTIONS.

MEN, BRETHREN, AND FATHERS,

To you is entrusted the conversion of the world. A nobler enterprise never occupied the energies of created intelligences. The seraphs of heaven would kindle with love, had they been constituted the angels and the ambassadors of a commission so benevolent and glorious.

I lay this volume at your feet, in the hope that, should you take it up, it will strengthen your confidence in your

spiritual resources, and animate you to increased and persevering effort.

"Who knoweth whether you are come to the world for such a time as this?"—a time of unparalleled activity, when all the world seems to be awakening, and when a thousand jubilant sounds usher in a morn of knowledge, liberty, and glory.

Though the millennial sun may not be risen, it is light enough to call the family up, and to rouse the laborers to their work. The morning is fresh, lovely, and bracing. The agencies of the world and of hell are already at their work, and the agencies of heaven are ready for action, waiting *only* to honor the agency of the church of Christ.

Your strength is in your union with the Holy Spirit. If you feel in unison with his dispositions, if you purpose in harmony with his designs, and if you operate in consistency with his arrangements, no counter-agency shall foil you, and no weapon formed against you shall prosper.

The bond of your union with the Holy Spirit, is "the truth as it is in Jesus." I have assumed, in this work, that the Holy Spirit never works without the instrumentality of means, that the only means by which he works is truth, and that the truth is committed to your charge for the salvation of the world.

In these means the influences of the Holy Spirit are ever present; and, wherever the means are present, you have the highest authority for expecting Him to act. In exercising his influences, he neither disturbs the operations of your own instrumentality, nor displaces the agency of the sinner himself.

Your union with the Holy Spirit, exalted and distinguished as it is, implies no coequality: it is the union of stewards with their master, of ambassadors with their king: it is the union of him that planteth, and him that watereth, with the "God that giveth the increase."

Heaven, earth, and hell, are observing your activity. The first, the second, and the third thing, in the religion of the nineteenth century, is action. The age of sentimental and effortless prayer for the conversion of the world is gone by, and now appropriate means are cautiously chosen, and begin to be vigorously worked, by spirits fresh from the slumber of centuries.

The collision of conflicting principles is rapidly approaching. The two great battles of truth and error will probably be fought on the plains of INDIA, and in the valley of the MISSISSIPPI. In INDIA, the encounter has commenced between Christianity and the united forces of idolatry and Mohammedanism. In the valley of the MISSISSIPPI, the lines are now drawing for a deadly conflict between true Christianity and antichristian popery. The neutral ground is narrowing every day, and they who are on the Lord's side must quit it forever.

In proportion as you are united to the Holy Spirit, you will be united to each other, "for by one spirit are ye all baptized into one body, and have been all made to drink into one spirit." In the union of the Spirit and the bond of peace, there will be love and sympathy, harmony, and concentrated energy, "by that which every joint supplieth." In union of purpose, sympathy of hearts, harmony of movements, and identity of prayer, your healthy activity will promote the benefit of the world. If any church, or any society, should endeavor to increase its own interest, by the disadvantage and injury of another, it is enfeebling the body of Christ:

"Ut," says the Roman orator, "si unumquodque membrum sensum hunc haberet, ut posse putaret, se valere, si proximi membri valetudinem ad se traduxisset; debilitari, et interire totum corpus necesse esset."

The interests of the world require the entire force of your united strength, for the world lieth in the wicked one, and Satan has "the advantage over it." You, as the church of Christ, are the angel which John saw in his visions, having the key of the bottomless pit, and a great chain in his hand, who laid hold on the dragon, that old serpent, and bound him a thousand years. This is to be not a physical, but a moral process; and your chain is moral and spiritual, and its links consist of the pure doctrine, the sound discipline, the scriptural ordinances, the Christian societies, and the benevolent institutions, which are now in your hands. These are constantly increasing, and as they increase, they extend the reach of your influence. By these you will limit and control the agency of the tempter, and the force of temptations; and by these you will overcome the world, and possess it, in the name and for the use of Jesus Christ.

"The communion of the Holy Ghost be with you all," is the heart's desire of

Your fellow-laborer in Christ,

T. W. JENKYN.

CONTENTS.

BOOK I.

ON THE RELATIONS OF DIVINE INFLUENCES TO MANKIND.

CHAPTER I.

THE SCOPE OF THE WORK, - - - - - - 1

CHAPTER II.

THE SCRIPTURAL DOCTRINE STRICTLY INDUCTIVE, - - - 7

CHAPTER III.

THE REALITY AND VARIETY OF DIVINE INFLUENCES, - - - 15

CHAPTER IV.

ON THE PRESENCE OF THE HOLY SPIRIT IN THE CHURCH, - 33

SECT. 1. On the Personal Residence of the Holy Spirit in Christians, 38

2. On the Presence of the Influence of the Holy Spirit in the Word, - - - - - - - - - - - 50

CHAPTER V.

On the Perpetuity of the Influences of the holy Spirit, 75

Sect. 1. The Gift of the Holy Spirit to the Church a permanent Blessing, - - - - - - - - - - - 77

2. On Quenching the Spirit, - - - - - - - 92

3. On the Withdrawment of the Holy Spirit, - - - 104

CHAPTER VI.

On the Analogy between Modern Revivals and the Revival which took place on the Day of Pentecost,- - 116

CHAPTER VII.

On the Reasons why the Saving Influences of the Holy Spirit are not more largely manifested, - - - 132

BOOK II.

ON THE UNION BETWEEN THE HOLY SPIRIT AND THE CHURCH IN THE ADMINISTRATION OF DIVINE INFLUENCES.

CHAPTER I.

On the Union of Dispositions and Feelings between the Holy Spirit and the Church, - - - - - - - 145

Sect. 1. On being filled with the Holy Spirit, - - - - 145

2. The Spirit of Holiness — Eminent Holiness essential to Usefulness, - - - - - - - - - - - 159

3. The Spirit of Love — On Travailing in Birth for the Souls of Men, - - - - - - - - - - - 168

4. The Spirit of Grace — Christians the Stewards of Grace for the World, - - - - - - - - - - 184

§ 1. Doing Good to Others the Test of Gracious Character, - - - - - - - - - 185

§ 2. Religious Conversation Means of Grace, - - 195

5. The Spirit of Power — the Force of Christian Character to overcome the World, - - - - - - - - 204

§ 1. Religion a Principle of Power, - - - - 204

§ 2. On Impressions of Character, - - - - 208

§ 3. The Character of the Church to influence public Opinion, - - - - - - - 215

CHAPTER II.

On the Union of Purpose and Design between the Holy Spirit and the Church, - - - - - - - - - 225

Sect. 1. The Church to aim at the same Object as the Spirit, - 225

§ 1. The Prevention of Sin the Duty of the Church, 227

§ 2. The Salvation of the World the grand Object of the Church, - - - - - - - - 234

Sect. 2. The Efforts of the Church coextensive with the Design of the Spirit, - - - - - - - - - - - 246
§ 1. The Gospel designed for the whole World, - 246
§ 2. The Obligation of Churches to furnish Missionaries, - - - - - - - - - - 253
3. The Motive of the Church and the Spirit identical, - - 258
§ 1. The Glory of Christ the Motive of Christian Effort, 260
§ 2. The Claims of Christ to the Devotedness of his Church, - - - - - - - 265

CHAPTER III.

On the Union of Means and Methods between the Holy Spirit and the Church, - - - - - - - 270

Sect. 1. Conversion not Miraculous, - - - - - - - 270
2. On the Influence of Truth in Conversion, - - - 275
3. On the Instrumentality of the Church in Conversion, - 281
4. On the Agency of Man in his own Conversion, - - 285
§ 1. The Reality of Human Agency, - - - 285
§ 2. The Adaptation of Measures to the Laws of Thought and Emotion, - - - - - - 288
5. On the Efficiency of the Holy Spirit in Conversion, - - 295

THE UNION OF

THE HOLY SPIRIT AND THE CHURCH.

BOOK I.

On the Relations of Divine Influences to Mankind.

CHAPTER I.

THE SCOPE OF THE WORK.

THE penetrations of modern science into the reserves of physical inquiry have discovered animalculæ of such magnitude or diminutiveness, that a million of them would be contained in a globule of water less in bulk than the drop of ink employed in writing the first letter of this work. Out of this countless and undiscernible host, even *one* expatiating and frisking in solitary littleness through the drop of liquid at the point of the pen, is big with difficulties and mysteries, tendencies and operations, sufficient to engage the ablest intellect of man, and to occupy the most profound inquiries of an age.

After the senses have made an effort to discover the existence of this little agent, and to detain it in sight, the mind struggles to compress itself to an investigation of its structure and functions. Under examination, it developes a curious organization, inconceivably minute, consisting of limbs, muscles, sinews, heart, veins, and a circulating fluid; and capable of spontaneous activity and great muscular force. Within this animated particle are found, in full play, all the workings of sensations, emotions, and volitions, together with all the energies of instinct; it has its appetites and gratifications, its passions and its pleasures, its fears and hopes, its loves and vindictiveness. It is a universe poised on a point — a universe alive in an atom.

This little existence, incredibly and painfully *little*, has an apparatus for fluids, gases, forces, influences, and operations, incomprehensibly subtile, all in action, all at work, all in dependences, relations, and adaptations, so complicated and so secret, as to baffle the most laborious research of the most penetrating intellects. The knowledge of *this* even is "too wonderful for us;" but the mighty architect of its frame, its Maker, who measured and weighed, and fixed with precise accuracy its tiny machinery, knows how to work it, and has taught the atom-being how to employ it. When we think HOW God does both these things, how he maintains an intimate and perpetual contact with its parts, and plies His Omnipotence to communicate his energy to its diminutive agency, we become oppressed with our emotions of astonishment, we are stunned by the rebounding of our own speculations, and we feel that the GRANDEUR of the Divine Power is as incomprehensible, and as unapproachable in the minuteness, as in the amplitude of his productions.

From a prostration so low and so humiliating, the mind finds it distressingly difficult, and almost criminally rash, to rise and to dare soar to a steadfast, vigorous, and enlarged survey of the high and ample doctrine of the influences of God on intelligent spirits. Bewildered in the mysterious agencies of a globule, what shall we do in the swellings of that mighty tide, which issues forth from the secret place of the Most High to baptize the universe, whose sweep is to reach, comprehend, and pervade every world and every atom, and whose vitalizing energies are to be the genial element, in which all are to "live, move, and have their being"—of that powerful, subtle, and bland influence which can roll its billowy floods, with a force that will crumble the proudest obstacle in collision with it, and yet can ripple, in gentle flowings, to lave a broken-hearted spirit, without the crush or the shock of an onset? How can we describe these emanations and influences from God, which brace the faculties, and exercise, in freedom and government, the agency of reasonable and accountable intelligences; and which can restore abused, blasted, and withered powers into a healthful state of vigor, freshness, and beauty. It would be presumptuous to suppress the private conviction, and it would be affectation to withhold the public avowal, of the inscrutableness of the subject, whose products are in the splendor of light, but whose processes are in an unfathomable abyss of darkness; while the vast dimensions of

its sphere, the impenetrable intricacies of its combinations, and the momentous dangers incident to speculations in it, would make a mind of the boldest wing flutter and cower with dismay. Amid all these depressions, the mind feels some thrillings of joy in the boundlessness of its range, and would fain hope that, should it even lose itself amid the mysterious currents and inscrutable operations of the energies of the Almighty, it would only lose itself in him in whom it lives, moves, and has its being, for "even there shall his hand lead it, and his right hand shall hold it."

May the God, who called Moses to enter into his presence, an insufferable splendor enveloped in thick darkness, aid our approach to this august subject; and let the reader help me by his prayers, sympathies, and candor. Let him go with me, and let us proceed with reverence and godly fear. Conducted, then, and led by revealed truth, and supported by vigorous prayer, we will try to draw near enough to view our God; but not rush too nigh to be consumed. Let us view Him as angels view Him, who in their approaches cover their faces with their wings. While thus veiling ourselves with celestial modesty and angelic humility, may the plumage of our wings exhibit to our Great God all the lovely hues of the graces and the gifts of his Holy Spirit!

The intrinsic glory, and the extensive and diversified bearings of this doctrine, demand the close and unwearied attention of the entire church of Christ. Much has been said, and *too* much never can be said, on the Union between Christ and the Church, in the redemption of the world. On this sublime and inspiring mystery, our writers have kindled into eloquence almost seraphic, and our hymns and spiritual songs have been tuned to raptures akin to those of heaven. The church has considered it as the medium of all its privileges and immunities, and feels eternity to be interesting, only as the season of basking in its ineffable and inexhaustible effulgence.

In the circle of scriptural revelation there is room enough for every truth, and in its comprehension no radius infringes upon, or runs athwart another. The Union of the Holy Spirit and the church, in the conversion of the world, then, may be asserted to be a subject equal in interest to the other, and sustaining commensurate relations to God, and to all his works and ways. On this topic, it is confessed by all, too little has been said, and too little *is* said; and much less still is *felt*. Of all the perfections in the character of the Blessed Spirit,

the one the least sensibly felt and realized is his EVER-PRESENT agency. During the last hundred years this doctrine has been working itself into the notice of the church and the world, by Revivals of religion, and by the impulses of Missionary enterprise. Its deserved prominency in the ministration of the Gospel will be at once the signal and the admiration of millennial glory. Since the days of the apostles the church does not seem to have been ever in full union with the Holy Spirit. The Spirit has always said to a world ready to perish "Come!" but the Bride has not said "Come!" or if she has, it has been in a voice not strong enough, or not sustained enough to be heard. She has drunk so deep into stupefying heresies, that she has dreamed, that the souls of men were in a state as literally lifeless and inactive as inert blocks and logs, that their conversion was a mere affair of predestinated decree, and that if God would wish them converted, he must convert them himself. Since the church began to work for Christ in the world, eighteen hundred years have rolled over it, and swept to eternity sixty generations of the human race. In all this time, not only is the greatest part of the world totally unacquainted with the existence of a band of people destined to convert it; but this very band has not made itself acquainted with the sin and the misery of the nations, which Christ commissioned it to convert. Its mighty energies have been blocked up, or rather its agents have been incased in ice of worldliness and selfishness. It is as of the ice, icy. It has loved the world and sought its own ease. Its affections have been so intent upon gain, fashion, state, and honor, that there is left neither room nor reason for strong emotions concerning the ruin and salvation of a world lying in wickedness. From this dead insensibility the Spirit has been for eighteen centuries endeavoring to awake her, sometimes by expostulation and command, and anon by encouragement and entreaty; still enterprise, influence, talent, wealth, and feeling, are not consecrated and tasked to the work. Hitherto the spectacle has been, not the church converting the world; but the world converting the church. As yet the mountain of the Lord's house is not established in the top of the mountains, nor exalted above the hills. The church has not made the cause of Christ the chief, the supreme, the unique cause of a world. It is impossible it should rise to this mountain eminence by any late efforts. The church has been charmed with other mounts and heights in her scenery; she has made Parnassus

the nursery and the sphere of the energies of her sons; and there, in witching dalliance, they have forgotten the mount, on which the last tones of the Redeemer pronounced their commission to convert the world. But of all the mounts on earth, the mount of Ophir seems as if it were the Atlas of its heavens. Its redeeming and converting energies are paralyzed by its worldliness. The church seems, now and then, to be awakened out of her swoon; but is still prone, after a few convulsive and fitful struggles, to relapse. It is true she has done much, when compared with NOTHING; but little, compared with the extent of her commission, and with the powerful resources and influences entrusted to her. The greatest part of the work done has been done, not by the entire church, but by a few congregations, and by few in those congregations. Should all congregations, and the whole Christian church, press forward to the onset on the world, with the momentum and the efficiency of "the few," the kingdoms of this world would soon become the kingdoms of our Lord and of his Christ. In the church, as a whole, we shall look in vain for the melting compassion, the decision of character, the singleness of purpose, the disinterested enterprise, the firm resolve, and the untiring effort, of that stalwart vigor "which every joint supplieth." After the ascension of Christ a handful of men mastered the world; but that handful, scanty as it was, consisted of *all* the disciples. There were none weak or feeble among them. The attack of such gallant spirits, in full body, and in close columns, advancing with redoubled energy and quickened step, gave a shock to the powers of darkness, and pushed their conquests to the boundaries of the world. It was by their living and healthy union with the Holy Spirit that they achieved these triumphs. They received their commission on Mount Olivet, and on the day of Pentecost, "the Spirit of the Lord raised up a banner," for the rescue of the world: this banner they heartily joined, and, with this at their head, they went forth, kept the faith, and claimed the world for Christ.

It is a happy truth, that God has never withdrawn this banner of the Spirit from the Christian Camp. Some churches have indeed deserted it, renouncing its shelter, and rejecting its way; while others have straggled from the line of march, and seeking easier quarters, have shrunk from the heat of the onslaught for the deliverance of the world. With others it is preserved, furled up in a creed, as a sacred relic,

the boasted and bragged memorial of what Christianity *was*, not the triumphant standard of what it now *is;* nor is it as yet in its right place, an elevated flag streaming gallantly at the head of an advancing host, who will know no fatigue, or give any peace, till it be lodged on the turrets of the foe, and wave over a converted world.

The design of these pages is to call the attention of the church to the fact, that it has in its possession this accredited symbol of the Divine presence, a symbol given to it expressly "to be displayed because of the truth;" to be lifted up and borne along for the mustering of its forces, for the animating of its confidence, for the concentration of its efforts, and the guidance and direction of all its onsets, until it become the conspicuous signal of its victories and triumphs over all nations.

The means of grace in the possession of the church are, in meaning and design, means of Divine influences; or means of receiving, and of conveying to others, the influences of the Holy Spirit. As, in the constitution of the universe, nothing is communicated from one agent, and received by another, without junction and impact, the relation or connexion which exists between the Blessed Dispenser and the recipients of his influences, is what is here meant by the union of the Holy Spirit and the Church.

The doctrine of the influence of the Holy Spirit is not identically the same with the doctrine of Divine influences. In explanation of this position a remark or two will for the present suffice.

God is in constant union with the elements of the physical universe; "By him all things consist," and he "upholds all things by the word of his power." The preservation of the world consists only in renewed acts of creative energy, and fresh emanations of creative influences. When a mass of matter has discharged its electricity, or a seed lost its germinating power, it can be recovered only by the influence of its Creator. This unremitted connexion between God and the material world is, as distinguished from his moral government — the doctrine of Providence.

According to the testimony of the Scriptures, God was in mysterious union with the person of Jesus Christ. The person of our Lord was "God manifest in the flesh." This was a novel and unexampled evolution of the Divine nature, exhibited for the most stupendous purposes, and destined to

influence every thought and every emotion in the comprehension of existence. This union between God and the person of Jesus Christ is the doctrine of redemption.

The sacred Scriptures, with equal light and distinctness, inform us of a connexion, or union, between God and all good men. When a good man has come into union of disposition and interest with God, the influence of the Divine energy has, by means of truth, gained access to his mind. This is — the doctrine of Divine influences.

According to the arrangements of theological science, in the doctrine of Providence, physical and moral, God, as the Supreme Organ of government, is supposed to preside. In the doctrine of redemption all interests seem to centre in the person of the Son: and in the doctrine of Divine influences the Holy Spirit appears the absolute and sovereign Agent, dispensing to all severally as he pleases. In dispensing these influences, the Holy Spirit exercises a personal will, a spontaneous desire of his own, an individual complacency, as well as official design. It is the exercise of this personal will and intent, in the disposal of the Divine influences, that forms, what is called in theology, the doctrine of the influence of the Holy Spirit.

CHAPTER II.

THE SCRIPTURAL DOCTRINE STRICTLY INDUCTIVE.

Were this book written on the union between the agency of nature, understanding by nature the God of nature, and the agency of man, in the production of physical phenomena, it would not be expected to define and explain the manner of union, or the process of contact. It would accomplish its end by showing the character and illustrating the attributes of the agency of nature, demonstrating thereby that the agency of nature is designed for the use of man, that up to a given point it can be directed, controlled, and called forth by the agency of man; that it is pregnant with energies which it never will develope without human agency; that without it, beside it, or beyond it, the agency of man will effect nothing; and that the moment he attempts to constrain it, or to force it into some

improper combinations, either human agency utterly fails, or the agent himself is destroyed by the energies evoked in the rash experiment.

This, and this alone, should be expected in a theological work on the union of the Holy Spirit and the Church; that union which combines their respective agencies for the production of the moral phenomenon, the conversion of the world. In the inductions of physical research, philosophical statements stand or fall with nature itself. There they are, or there they are not; Metaphysical theories, and logical dialectics can neither give them, nor refuse them the "local habitation." On the same inductive principle, a theological writer has to present a statement of the operations of the agency of the Spirit and of the agency of man, as *he* finds them in the Scriptures, leaving his speculations to stand or fall with Inspiration. In the Scriptures the combinations and operations of Divine and human agency are not stated in logical propositions; but they are wrought out and developed in facts, in characters, in events, and in recorded phenomena; they are in the history of Joseph, in the journeys of the Israelites, in the crucifixion of the Redeemer, and in the successful promulgation of the gospel by the apostles.

The Bible is a book of Induction. It contains the accumulated and registered experience of patriarchs, prophets, and apostles. The writers were all students of observation, and they noticed and recorded effects as they occurred, without any specific reference to preconceived theory, or hasty generalization. Besides, we believe this Book of Induction to be the Book of God, who, in its composition, employed the writers as his mere amanuenses. The Author of this book is the Author of mind and matter. He put into action and operation a series of means and agents, adjusted with a view to an end, controlling them at his pleasure, varying their positions, their number, and their combinations, as he thought best, and marking and recording the results as they appeared. The Bible, therefore, on the supposition of having God for its author, is strictly an inductive record of experiments, conducted by that God who worketh all things after the counsel of his own will. In the register of these sublime experiments we are taught that the vast globe was erected for their laboratory; that truths and men are the agents put in combination; that all events are the results of

trial, test, and probation; that the eye of God was upon all, and that his hand recorded all.

The operations of Divine influence are, as much as those of any agent in nature, matters of notice and observation; and the conversion of an intelligent being is as much a phenomenon produced by combinations, as any result in experimental philosophy; it follows, therefore, that the doctrines founded on these influences and these phenomena, must be supported by an induction of the facts, and not by abstractions and syllogisms. The circle of metaphysical truths is that which sweeps closest and nearest around the inquiring mind; and, though it may gradually attain a wider comprehension, in proportion to the growth of the mind, it always holds the same central relations. All the circles of truths relating to time and place, cause and effect, means and end, are outside of it and beyond it. The metaphysical area may, indeed, be an area of truths, but there are other areas of other truths, equally important, and equally sublime. The mere metaphysician is a mental *miser*, abject in his own dark retreats, and never issuing forth to the ever-expanding areas of experimental truths, except on the mad and quixotic errantry, of compressing the widest circles of the universe within the enclosures of his own abstractions. He will not subordinate his ideas to the facts of experimental science, but contract, press, shrivel up truths of the amplest comprehension to the cramped limits of his own stinted range. Many theological principles are metaphysical, but religious phenomena are not metaphysical; and, therefore, the operations and combinations of Divine influences ought not to be treated metaphysically. In metaphysics, as an abstract science, there can be no speculation about cause and effect, or the adaptation of means to an end; for its legitimate subjects are truths *necessary* in themselves, what *must* be independently of all will, and of all positive causation. There is nothing to *cause* two and two to make four, or a part to be less than the whole. Metaphysical inquiries are not conversant with truths depending on time and place; they do not seek for facts, but ideas; for principles and abstract results, and not for causes and their operations.

Theology is the sum of all the methods in which God has worked out, or reduced to probation and experiment, the sublime truths of metaphysics, the pure abstractions of eternity. On the least investigation, it is discovered that God

has not worked out these immutable principles according to any human estimate of them, — not even in natural philosophy. If we, in the metaphysics of geometry, conceive of two bodies gravitating towards each other, our minds cannot refuse the conclusion that they will and must meet. Metaphysical and mathematical research could not have discovered the proposition in the abstract that the same body which possessed a gravitating tendency to the sun might also have a tendency to escape from the sun. Contrary to, or beyond, all the anticipations of abstract science, the possibility, the practicableness, and the reality of the harmonious combinations of these two forces, have been shown and demonstrated by the Supreme Architect of physical mechanism in actual FACTS; facts as clear as the sun, as numerous as the stars, as stupendous as the universe. In this position of science, should a mathematician still persist in discussing this intricate and nice adjustment as an abstract idea, he would be justly deemed the sturdy champion of inane conceptions; and would be a specimen of the theologian, who still continues to investigate moral phenomena by the flittering lucubrations of his metaphysics, rather than by the daylight which revelation has thrown around their operations.

The combination of opposite forces is, to the metaphysician, a paradox which it is not in the province of his science to explain. In his investigations of physical phenomena, he discovers a body endowed with the clashing tendencies of attractive and repellent energies. If in this case he act the metaphysician, he will not be able, on any principle of *necessary* truth, or of abstract speculation, to account for the fact which is transpiring under his notice. What will he do? he must either deny the fact, or explain it away. He cannot deny the fact, for it is as stubborn as the fixedness of the universe, and as demonstrable as meridian sunbeams. His alternative is to explain it away. This he may attempt; but while he is making himself the learned dupe of his own prolusions, mighty nature proceeds onward, in undisturbed majesty, demonstrating the beautiful and splendid results of her mysterious and impenetrable relations and adaptations. In the case of a gravitating planet escaping from the sun and yet tending to it, the ingenious mathematician must admit that it had received, at some period, an impulse in a different direction. This impulse must have been given to it by its Maker at its production. By this admission of the change in

the direction of the gravitating body, he gives up his metaphysics; for, as its truths are unchangeable, and independent of time and place, they could not alter, nor be otherwise than as they are. He has not admitted the fact by inferences from his own abstractions, but from experience and observation. He has seen that there are other laws than the metaphysical, — laws disposing the relations of cause and effect, regulating the operations of means to an end, all depending on time and place, which, unlike the laws of his province, might have been very different from what they are. Before he resigned his metaphysics, he had his choice of difficulties: he must either deny a fact, or give up an abstraction; he must either believe a mystery, or admit an absurdity.

In speculations on revealed phenomena embodied in theological science, the divine must act the same part as the honest mathematician: he must renounce his metaphysical abstractions concerning the First Cause. The divine has conceived and fostered a long train of home-bred ideas of *necessary* truth,* by which he judges what God *must* be, and invests him with attributes in the abstract; and, on the supposition that God will ever act these perfections *ad extra*, his science arranges and settles certain immutable laws, by which he inevitably will, or necessarily must, exercise them. From the lofty heights, or rather, perhaps, the profound depths, of these abstractions, he comes to investigate God's moral acts, just as he finds them recorded in the minutes of the scriptures. He finds himself in a foreign realm, in a new order of things, amid the productions of a strange and new Deity, certainly dissimilar to the God of his abstractions. His first impression is that God has worked out abstract attributes and necessary relations, in a manner and way totally at variance with his metaphysical conclusions. He cannot, for instance, refuse the avowal that, somehow or other, there is evil amid the works of a holy agent — that his plans contrived with wisdom and power, are liable to resistance and failure — that there is in a moral intelligence and human spirit, an agency free, and distinct from the agency of God, yet capable of acting freely while the impulse of another influence is acting upon it.

In such a predicament of perplexity and consternation what will metaphysical theologians do? What will they DO?

---

* *Πίστις οὐκ ἐν γεωμετρικαῖς ἀνάγκαις, ἀλλ' ἡ τοῦ πνεύματος ἐν ἐνεργείαις ἐγγινομένη.*—BASIL, Psalm cxv.

What they have done is answered by nearly the entire history of uninspired divinity. They have manufactured terms; they have worked upon words; they have constructed syllogisms; they have measured creeds; they have forged anathemas; and have either explained away, or denied, facts and principles as incontrovertibly found in the Bible, as earthquakes and electricity are found in natural philosophy. Their whole intellectual conduct presents a lamentable and blamable contrast to the noble simplicity, and sublime honesty, of the sacred writers. Inspired theologians, like the philosophers of experience, have given an induction of facts and events, as they found them, without a premature attempt to account for them, or to reconcile them to abstract notions. Their only generalizations were those revealed to them, the agency of God and the obligations of man — two principles which account both for the institution and operation of means — and for the agency, the depravity, the misery, and the salvation of man. Among the earliest students of Christian philosophy were the disciples of Berea, who "more noble than those of Thessalonica," were the scholars of inspired induction. They searched the Scriptures whether these things were so, whether these things were in the Scripture; and having found them there, they believed them. O! that in this there had been an uninterrupted succession of unsophisticated Christian inquirers; then theology, by this time, would have been the mistress of the sciences and the arbitress of philosophy; she would never have been enslaved by Plato, or starved by Aristotle.

Conversion, the fact to be explained by theological science, is a moral phenomenon transpiring in an intelligent spirit, developing itself by a change in the dispositions, and by an improvement in the character. To the investigation of such a fact, the theologian may as well bring the truths of mathematics, as the laws of metaphysics; for both exclude the operations of causes and the relations of means. "To the word," then, he must have recourse. The Bible supplies him with an induction of facts, proving that the phenomenon of a moral change does take place in a sinner, showing that the means which produced the conversion is truth, and testifying that the "vera causa" of the result is the influence of the Holy Spirit. It explains the agents and the order employed in operation, but holds an awful and warning silence on the

process; and leaves to the inquirer the alternative of either believing what *is said*, or asserting what God has left unsaid.

If the information of the Scriptures be rejected, as not sufficient to account for the change that has taken place, let us glance at the positions which the metaphysical speculators must consequently take. They see a man proceeding in direct opposition to all moral laws, with headlong libertinism; free, determined, perverse, obstinate. In such a case, all their abstract principles would impel them to the conclusions, that a dependent creature, revolting from his Sustaining Creator, must unavoidably and necessarily perish; and that, if the Creator employ his agency to prevent the voluntary revolt of the free agent, his free agency, by being influenced, must, so far, be destroyed. At another interval, they see, in this man, a great and decided change — a change which has brought him into cordial harmony with the will and the character of his Maker. This gives birth to the "quæstio vexata," *how* came this to take place? and how was it effected? In the solution of this problem, metaphysicians take sides, and their taking sides proves that they do not dispute the fact of the change. The metaphysicians of the PELAGIAN school aver, that as the Divine agency could not interfere with human agency, to change its direction and exercise, without destroying its liberty, it *must* be that the free agent exercised a self-determining power, independently of Divine influence, to alter its own character. The metaphysicians of the AUGUSTINIAN school prove by a syllogism that this would be an event without cause — that a creature having lost its free agency cannot of itself recover it — that an event cannot be the cause of itself, and that *therefore* the effect has been produced by the energy of the Divine agency mastering and subduing the resistance of man's perverted will. The Pelagian asserts human agency to the exclusion of Divine influence; and the Augustinian triumphs in Divine influence, to the annihilation of the agency of man. The Augustinian gives up the doctrine of activity in man, for the sake of a firmer hold on the doctrine of dependence on God: and the Pelagian resigns the doctrine of dependence to give full scope to the doctrine of the activity of man. Both divines, wide as the poles asunder in their doctrinal applications, agree in this, that man cannot act freely while he is acted upon by the operations of Divine influences. The point in which they are both agreed is the knot, which enwraps, in its complica-

tions and entanglements, all the intricacies of the questions in dispute. These intricate principles and energies have developed themselves in the various phenomena which transpire in conversion, without exposing their process to the detection and analysis of men. One party of divines have retired to their cells with one class of phenomena, another party with another class; and both have speculated with equal ability and equal learning — and the conclusions of both have been equally inconclusive, because they all "put asunder what God had joined together." Both are right as far as they go; and both are wrong on the lines where they stop: for the inductions of the Scriptures show that BOTH these agencies have been in active operation in producing the phenomenon of conversion.

In these circumstances the theologian finds, what the mathematician finds in his physical investigations, the presence of two energies, distinct from each other — both free, whether acting upon, or influenced by, the other; neither of them destroying the properties of the other. It is not the province of either theologian or philosopher to explain how two agencies, unlike and different, can combine to produce a result. The philosopher and the divine find, in their respective departments of science, that IT IS SO. The theologian is only "the minister and interpreter" of Scripture. He is not to speculate on what *ought* to be, or *might* be, in the Scripture; much less is he to settle what *must* be, and *shall* be there. As a divine, he is to be conversant with nothing but what *is* there; and, as an inductive divine, he is to give "all acceptation" to *every thing* there, and to every thing *as* it is there.

It is as "the minister and interpreter" of Scripture only that the author wishes to investigate and discuss the great subject of this book. He wishes to present it to others, simply and entirely, as he thinks that he discovers it in the Scripture. If it can be shown that the results of his inquiry are not founded on Scripture induction, — then, let them be rejected; but if they are thus founded, — then with the Scripture let them stand or fall.

CHAPTER III.

THE REALITY AND VARIETY OF DIVINE INFLUENCES.

God, with whom we have to do, is everywhere, and pervades all beings, without displacing their positions, or disturbing their operations. His infinite essence is united to the principles, the elements, and the constitutions, of all created existences; they all move within the range of his presence, and act and work within the sphere of his energy and influence. Yet the presence of God is not his essence. All the phenomena of the material universe are only the tokens of his influences, and the influences are the signals of his presence; but none of these are manifestations and displays of his essence, none of these are God.

The disciples of theology may be easily taunted with the demand for a definition of Divine influences, or a description of what is meant by "God being present." It would appear unreasonable to write a book on a subject which, confessedly, neither the reader nor the writer can define what *it is*. There are few that have proceeded far in mental and moral investigations, who have not learnt that it is only when a definition has become useless that the meaning of its terms are fully and completely understood; and that those terms are much better ascertained, by their use in the discussion, than by the explanations in the logical statement. In the present case, we think that the best terms, which we could use, would be those which would most powerfully express our utter ignorance of the depths of this profound mystery.

What is the presence of God? or what is the influence that betokens the Divine presence? The full and clear answer to these questions is, probably, what Moses requested of God himself, when he prayed him to show him his glory. It was after Moses had been admitted into the ineffable splendors of his presence, that he preferred this sublime entreaty. The response, which the Blessed God gave, intimates that we cannot understand this and *live;* it announces that the vast comprehension, and inscrutable combinations, of his all-present and ever vigorous agency are beyond the range, and surpass the analysis, of intellectual capacities which think and feel in body and sense. It is hardly possible to distinguish

between the influences and the presence of God, except, as in case of any agent in nature, the influences always prove the presence. As far as can be inferred, from the use of the phrase in theological investigations, Divine influence designates that energy, tendency, and efficaciousness to produce effect, which the First Cause gives, or has imparted, to the action of second causes as means to an end. The Divine presence designates a local manifestation of his agency, in which he peculiarly and evidently exercises his influences and energy.

If theologians be further interrogated, "What is this Energy?" the ingenious and the honest must avow that they do not know, and that they cannot define it. Notwithstanding this humbling confession, the scholars of theology can claim to sit on the same forms of intellectual dignity with the disciples of Experiment and Induction, and with the exalted Optimi of Demonstration. Who among these sons of wisdom will define that energy which attracts all things to its own centre; which flings its influences through solids, fluids, gases, rays, ever lessening in proportion to the square of the distance, yet never destroyed, but extending indefinitely beyond the farthest remove to which thought has strayed; or renewing in freshness where imagination has flagged? Who will venture to define GRAVITATION? that influence which has a centre in every molecule, that is dormant nowhere, that acts everywhere? Who will define or describe what those subtile and complicated energies are which surround, and yet pervade, every atom; which, in the densest mass, isolate every particle; which give to every grain of matter polarity, affinity, attraction, repulsion? These powers, energies, and influences are not the less real, because they escape the crucible of analysis, or elude the grasp of definition.

After all attempts at definition, the influence, or presence, of God is rather a name for an effect of a cause than the cause itself; for that which is meant by influence is rather a phenomenon than the cause of a phenomenon. Our habits of perception, and our modes of conception are those of limited creatures; and, consequently, we are apt to apply to the Incomprehensible God, lines of extension and diffusion; forgetting, in the effort of speculation, that these are the attributes of body, and not the properties of spirit. When we think of the divine energy acting and influencing everywhere, we are apt to imagine some power, force, principle, afflatus,

or fluid of inappreciable tenuity, and of inscrutable subtility, penetrating, pervading, filling, and moving everything, beginning in every point and terminating in none. To the paradoxical propositions that the Divine Essence is intimately near to, and equally in, every atom of the creation; and that it is equally remote from every particle, we must yield a cordial assent; because his nature has no relations to space: it is neither excluded from any point, nor included in any extent.

Mind working in flesh can form no conceptions of spirit without relations to space and form. It is only by severe and painful efforts that it can make an approach to a ray of light, to a gas, to the electric fluid, or to the force of a magnet; yet these are bulky masses of material bodies compared with what is in real verity, SPIRIT. Who, then, by searching can find out God, or who can find out the Almighty *to perfection?* Could the intellect of man sound the unfathomable depths of the Divine nature, or penetrate into the sacred arcana of the Divine operations, still it could not convey its discoveries to others, for the symbols and representatives of his thoughts would fail him. Language, the most precise and accurate, is inadequate to a full and clear expression of a spirit; much more so of the Original and Supreme spirit of the universe. The language and symbols which the Great God has employed in the sacred Scriptures, to give us information concerning himself, are conveyed in our own forms, are adapted to our modes of thought, and, without professing metaphysical precision, are suited to all the purposes of our probation, our holiness, and happiness. All words and combinations of words, the loftiest and largest form of expression,* fall short, infinitely short, of the Divine nature AS HE IS.

To aid in giving distinctness and comprehension to our conceptions of God, the Scriptures inform us that "He worketh, though we see him not," that "He worketh all things in all things;" that He is "All in all," and that in the exercise of his energy, "He fainteth not, neither is weary." Our God is not a God of metaphysical guesses, or of logical deductions; but a God living, acting, working, producing, and sustaining, his productions without intermission. When matter started forth into existence from the hand of God, there was a period when its mass and form were fresh with the impress of his

* Homini potius utilis habeatur quam Deo apta. — HILAR. DE TRIN.

power, energy, and presence : — when God was indeed *there*, and at work. This is evident from the marks of design and contrivance in the elements and adaptations of matter. This matter, when endowed with these adaptations, cannot perpetuate them ; for it cannot continue itself, without a constant emanation of the creative influence to sustain it. As soon as we conceive a production finished by the Creator, we see the necessity of his sending forth some plenitude of energy to let it "consist." If there be one interval between his presence and it ; if his influence be not in perpetual contact with it, it must fail and perish. Therefore, *where* his hand or energy is sustaining, *there* his presence is according to the capacity of the subject.

If there be any approach to accuracy in this account of Divine influences, it is obvious that erroneous sentiments on this subject are numerous, prevalent, and stubborn. These fetter and bind down the healthy energies of the Christian church, destroy the mighty force of truth, and reduce all the requirements and overtures of God into metaphysical problems and logical exercises. The preceding pages have assumed the Divine Influence to be that energy, tendency, and adaptation to produce effect, which God has communicated to the action of causes, agents, and means, in their respective combinations. In the sentiments most generally entertained, it is supposed that in influencing, God is TO DO something beside and above the settled arrangement and combination ; or something beyond the adapted action of means ; as if, when the magnet acts, by the Divine adjustment, on the needle, God himself *does* something more than, and beyond, the energy given to the magnet to influence the needle. In the present disquisition, by "influencing" is meant a given agent, principle, truth, or fact, operating on a given subject according to given laws of combination, fitted and intended to produce a corresponding result. No fresh impulse is, in the process, added to the Agent or principle, and no ascititious energy is introduced to modify the given laws of action.

An enlarged and intimate acquaintance with the various classes of Energies by the operations of which, God acts and works in the universe,* would be of great service, to the

* "The great mysterious Being, who made and governs the whole system, has set a part of the chain of causes in our view ; but we find, that as He himself is too high for our comprehension, so his more immediate instruments in the universe are also involved in an obscurity that philosophy is

theologian, in a disinterested investigation of the influence of the Holy Spirit. The great God is one; and all Divine Influence is one: one immense source and boundless expanse of energies, though like the waters of the sea, it takes its various names from the different shores that it washes. From this conviction, I crave attention to the following statements and illustrations:

I. God is the source of all *physical* Influences.

Mind is the cause of motion. The eternal mind, the Parent Mind of the universe, is the original fountain of all its forces, attractions, and repulsions. These are called in Scripture "the ordinances of heaven," and "the sweet influences," by which God directs, controls, and wheels Orion and Pleïades. In all the movements and revolutions of these vast worlds, physical truths or principles, that is, energies and forces, act and operate according to given established laws. God exercises an unremitted influence, on all these; but in influencing them, nothing *new* is added supplementally. He influences them by a perpetually sustained energy, and not

---

not able to dissipate; and thus our veneration for the supreme Author is always increased, in proportion as we advance in the knowledge of his works. As we arise in philosophy towards the First Cause, we obtain more extensive views of the constitution of things, and see his influences more plainly. We perceive that we are approaching to Him, from the simplicity and generality of the powers or laws we discover; from the difficulty we find to account for them mechanically; from the more and more complete beauty and contrivance, that appear to us in the scheme of his works as we advance; and from the hints we obtain of greater things yet out of our reach: but still we find ourselves at a distance from Him, the great source of all motion, power, and efficacy; who, after all our inquiries, continues removed from us and veiled in darkness. He is not the object of sense, his nature and essence are unfathomable; the more immediate instruments of his power and energy are but obscurely known to us; the least part of nature, when we endeavor to comprehend it, perplexes us; even *place* and *time*, of which our ideas seem to be simple and clear, have enough in them to embarrass those who allow nothing to be beyond the reach of their faculties. These things, however, do not hinder; but we may learn to form great and just conceptions of him from his sensible works, where an art and skill are expressed that are obvious to the most superficial spectator, surprise the most experienced inquirer, and many times surpass the comprehension of the profoundest philosopher. From what we are able to understand of nature, we may entertain the greater expectations of what will be discovered to us, if ever we shall be allowed to penetrate to the First Cause himself, and see the whole scheme of his works as they are really derived from Him, when our imperfect philosophy shall be completed." — Colin Maclaurin's Acc. of Newton's Phil. Discoveries. B. 1. c. i. 7.

I have quoted this long passage for the sake of showing that real communion with God may be enjoyed in philosophical studies. It is impossible to read this sublime peroration without *feeling* that we are near God: we seem to hear him and see him; and we feel the awe of his presence.

by any impulses added to render the sustained energy more or less vigorous. These influences are inscrutably lodged *in* the relations of bodies, they are always *there*, and phenomena are the evidences and tokens of their presence and operations. Could we conceive of a world among the PLEIADES, shocked out of its regular orbit by the approach and incursion of a sweeping comet, the disordered world would be recovered by its Maker, if restored at all, only by his acting in the operations of "the sweet influences" already established.

II. God is the author of all *organic* Influences.

Organized substances are higher in the scale of being than inanimate matter, and are capable of influences peculiar to themselves: they are, therefore, subject to a peculiar class of laws. Organic Influences are superior to the merely physical; because they are more complicated and recondite in their combinations, and their phenomena are more diversified, beautiful, and elegant. A stone does not produce another stone; does not grow by a vitalizing conversion of contiguous matter appropriated for itself; does not, from a power within, unfold, by degrees, mysterious energies and progressive successions of beauty. In all the processes, for instance, of germination, vegetation, and fructification, there is in operation a Divine Influence. God sends forth his Spirit, and renews the face of the earth, and crowns the year with His goodness and influence. In this manner of influencing the earth and organic substances, no new or novel energy is added to the previous adaptations, which require neither addition nor alteration. Organic principles, or elements and agents, act according to organic laws adjusted to produce organic results. The influence is always *there*, always according to its season, and always sufficient for its work. Man, in all his speculations on contingences, calculates on the certainty of this influence; and employs his own agency only in putting the soil, or the seed, in a position for this influence to affect and benefit it. God will neither plough the ground nor sow the seed for man: this man can and must do, otherwise the influence, though present and powerful, will not reach him.

III. Psychological influences are ascribed to God.

I use the word *psychological* in a restricted sense, and intend to signify by it, that class of influences which is developed in what is denominated LIFE, or, that principle of spontaneous motion, and voluntary action, which constitutes animal exist-

ence.* This mode of existence is capable of high and powerful influences, as might be instanced in the effect of a sight of a wolf on the animal consciousness of a lamb. These influences might, probably, have been called the influences of instinct, had it not been, that this class is sometimes employed to modify, and even to counteract and overcome instinct, as in the manège, taming, training, &c. The psychological also embrace those influences which produce, in the animal man, the blush of innocent bashfulness, or of conscious guilt. This is not physical nor organic; nor is it necessarily moral; for instances of shame have been found in dogs, &c. The influences of instinct are more nearly related to the psychological kind than to any other; for, as in some animals, we discover the instinct of making a determined use of their organs, even before these organs are actually existing, which shows that it is not the possession of the organs that prompts them to use them. The closing chapters of the book of Job, and the hundred and fourth Psalm, ascribe these psychological influences to God. It is HE that sends forth his ordinances and emanations and invisible lessons to teach the ant foresight, industry, and care; that disciplines the nautilus to the complicated tactics of his sail; and educates the bee to work out the sublimest truths of geometry, in the lines and demonstrations of her cell. In the animal man (ψυχικος ανθρωπος) these hidden, latent, and kindling energies† are the deep sources of human sympathies, of which the Holy Spirit makes great use, as we shall show, in the revivals of religion. They are also of great force in the formation of constitutional temperament and bodily dispositions, which supply so many occasions for the influences of the Spirit to subdue or sanctify. In our examinations of animal phenomena we find psychological elements or facts operating according to psychological laws for psychological ends. In the whole process, nothing new is added, and no fresh modification is superinduced. All is produced by a given subject being in a given position with regard to a given agent. By these God works his providence when the ravens cry to him, and when a sparrow falls to the ground.

IV. Intellectual influences come from God.

---

* Ψυχη, when used in Scripture, in distinction from πνευμα, means the animal principle, as πνευμα means the immaterial principle, or the intellectual soul.

† Igniculi a naturâ dati. — CIC. de Leg.

God is the Fountain of Mind. All intelligences are derived from Him. He is the Author of mental perception, the Source of emotions, the Governor of thought, the Judge of volitions. God influences mind according to intellectual laws of his own arrangement, which are the adjustments of design and contrivance, and not the metaphysical results of abstract truth. The energy of the Supreme Mind, adapted to influence thought, is enshrined *in* intellectual truths, principles, and facts, which discharge their influences to any mind that is in contact, and in right communication, with them. These influences, developed in the art and the skill of the builders of the tabernacle, and the architects of the temple, the holy scriptures ascribe to God. In these and kindred cases, there was no superaddition to intellectual truth, nor any new modification given to the intellectual influence; but intellectual truths, when perceived, conveyed to their minds intellectual influences, which operated, and disciplined, according to intellectual laws already fixed. The influences are always *in* the truth, and always ready to be elicited by a mind in a position to be benefited by it.

God influences the minds of men now, as he influenced the minds of the builders of the tabernacle. At that period, and now, he employs no other agency than that which operates in intellectual means, by which he conveys the influence and force with which he has charged intellectual truth. As far as intellectual effects are concerned, God has put suitable influences in intellectual truth to produce them. In these influences God is ever present, and if any mind does not receive them, the deficiency is invariably in the descending bucket, and not in the supply of the well of living water.

The mind of NEWTON supplies us with an illustrious specimen of the capabilities and operations of these mighty influences; and also with a good test, to ascertain whether any new energy, or modification of influence, be necessary to the production of the most distinguished mental phenomena. NEWTON, it is reported, saw an apple falling to the ground. Thousands have seen such a fact without receiving the impression which it produced in him, and without deriving the influences which it conveyed to him. Here a physical fact, embodying an intellectual truth, arrested his mind. He voluntarily *attended* to it; and he thought on it. This exercise put his mind in communication with cognate and new truths contained in that fact, which now respectively diffused their

influences abroad to his soul. Such relations and combinations of thought and truth affected, exercised, and enlarged his mind, and made it the pride and boast of philosophic glory.

In the production of such an instance of intellectual strength and amplitude, we do not suppose God to have exercised any immediate and direct agency on the mind itself. If the sacred writers had had to detail the discipline and training of such a mind, they would have ascribed it, as in the instance of Solomon, entirely to the Author and Perfecter of mind: and such a devout ascription to God would be the calm award of philosophic "soberness and truth." God was the Author of his mind; was the Cause of the intellectual truths that arrested his mind; was the Originator and Contriver of the tendencies and adaptations with which he had impregnated those truths to influence and to enlarge the mind by exercise: and was also the Disposer of that providential arrangement by which Newton was brought in a certain state of mind to a spot, where an intellectual truth should draw his attention, and lead his mind to inquire and investigate. Therefore, in the strict and ample sense of the holy writers, God influenced the mind of Newton. This is a sounder, as it is a nobler, philosophy, than that which taught our great Lexicographer to define genius, "a great mind *accidentally* directed." A fortuitous concourse of atoms in the constitution of the material world, is sober and high philosophy compared with a fortuitous structure of intellect. The highest reason will justify and support the proposition that, in the sense of scripture, God opened the mind of Newton to attend unto the things revealed to him in nature, without employing any supplemental and ascititious exercise of an immediate agency.

V. Moral influences issue forth from God.

God is the supreme Source of moral science, the Author of moral principles, the Contriver of moral government, the Creator of moral agents, the Framer of moral susceptibilities, and the Conveyer or Diffuser of moral influences. There is a moral energy or power in a moral principle or fact, fitted to act upon, and to influence, moral susceptibilities: or, in other words, there is in moral truth an arranged adaptation to operate on a moral agent for the production of moral effects. An act of kindness or disinterestedness, perceived by a moral agent, acts on his moral susceptibilities to the production of the emotion of complacency and approbation: and an act of

wrong or oppression operates to produce disapprobation and anger. God has put this tendency, energy, or efficaciousness, *in* the moral truth, and has endowed the soul with a capacity for receiving its influence, by which it acts for the production of a moral result.

This moral adjustment requires no direct and immediate energy supplemental to that posited in moral truth. If a man see, or do, an act of oppression without the corresponding emotion of disapprobation, or of remorse, his mind must be in a wrong state: and this wrong state of the mind will *cause* wrong actions, as is exemplified, for instance, in drunkenness, or obduracy. Before the actions of the soul become right, the soul itself must be restored to a right state. Hence arises the problem which has occasioned so much moral speculation and scholastic disquisition, in what manner, and by what process, is such a disordered mind to be restored into a right state? In the investigation of this subject we cannot fail to perceive that moral truths and principles require no change; and the adapted influences, in them, call for no alteration; and the laws of their operations require no modifying, much less do they require strengthening or invigorating. All these remain in their adjusted relations, as if the mind had never lapsed into a wrong position; and neither of them require any change or improvement in adaptation, tendency, and energy. The deficiency is in the man, and not in them; consequently it is he that must be changed for them, and not they altered for him.

Apart from all theological prepossessions, let us examine the manner in which we would proceed to effect a change in a man's mind; say, to make the thief honest, or the unchaste pure. We feel conscious that romantic notions of moral influences, sentimental wishes, and earnest hope, would accomplish nothing. Something must *be* DONE, and done by US. The most wise and prudent method of proceeding, in such a case, is to discover the means and the agents most likely to conciliate his mind; and then to employ them in the manner most calculated to bring his mind into a position for moral truth to act on him, and thereby, for the influence of that truth to affect him and produce the desired moral results. If I wish to change a man's mind, I must ascertain the state of his mind on the question to which I wish to turn him. I must then with discretion, with a judgment cool, and yet with a heart burning in sympathies, use the best considered means

to bring my mind and heart into his understanding. I must get his mind to attend to my representations, and to dwell on them. This would detain his mind on the question, and detain his sympathies in direct communication with the influence of moral sentiments. Physical influences might force his conduct in a new direction, but would not change the state of his mind; and intellectual influences might silence him, without producing the desired moral effects. His mind, then, must be gained, or nothing is gained. His mind can be gained; a thousand means are adjusted by God to enable us to gain his mind, which if employed wisely by us, will certainly gain his mind. We see daily that minds *are* gained by the influence of moral truths rightly administered. We never conciliate a man's esteem, or reconcile friends who have been at variance, or gain the suffrage of constituents for a candidate without producing these moral phenomena.

The first position into which the mind must be brought from its wrong state, is that of attention or consideration; which in itself is neither moral nor physical, but is an act of the individuality, or of the spontaneity of the soul. If the mind be successfully restored into a right state, to what, and to whom, shall the change be ascribed? I have no doubt the writers of the scriptures would unhesitatingly, and even exultingly, have ascribed this delightful phenomenon to the supreme Author of every good and perfect gift. To God, indeed, alone is the glory really due; for the whole process is truly the operation of his own energy acting in the combinations of his own wisdom, and according to the laws which he himself had fixed. The result is as verily and really owing to Him, by the influence which he has posited in moral truth, as the benign products and harvests of the seasons are due to the physical and organic influences by which He renews the face of the earth. He accomplishes the one by moral combinations, as he produces the other by relations physical: and, in either case, there is no supplemental or added influence.

VI. The scriptural revelation supposes and affirms that a series of supernatural and miraculous influences have proceeded from the Blessed God.

These supernatural influences imply that God, in numerous instances, has exercised a direct and immediate agency, both on the intellectual powers of the mind of man, and on the elements of the physical world. The respective operations

of these influences are called, by divines, inspiration and miracles.

No mind can refuse to admit that, if spiritual intelligences exist, they must understand each other. This implies a power or faculty of communicating thoughts to others, and of exciting, and producing thoughts in the subjects of such communications. This is real INSPIRATION; it is some kind of communing impact between spirit and spirit without the intervention of means and symbols. It is in this manner that the "God of all spirits" is conceived to convey his mind and his will to created intelligences. Man is an intelligent spirit incarnate. His condition in the flesh has not excluded him from the sphere of the Divine energies and influences; the difference in his case is, that they reach him only through the relations and operations of means. He feels, sees, and hears, through the means of his senses. The conceptions, emotions, and volitions of his mind are formed, excited, and produced, by the means of exhibited truth, conveyed through the medium of objects, words, and events. It is in this manner that one mind *inspires* another with knowledge, and dispositions, desires and aversions, hopes and fears. This seems the settled order for the mutual operations of embodied spirits.

The Holy Scriptures contain the assertions and the evidences that the God of the spirits of all flesh can move *beside* this apparatus of means, or rise beyond it, to gain access to the mind of the human spirit, and to leave upon it such vivid impressions and characters of his agency as to distinguish them from the visions of the imagination, and the phantasies of enthusiasm. The mind, in this case, received an impression, or copy, of the truth communicated, so defined and distinct that it became its own conception, so accurately understood, that it could represent that truth as clearly as it could express any other of its perceptions. In the process or fact of inspiration, there is no derangement of the intellectual structure and mental functions. Inspiration does not interfere with the laws of thinking, but with the laws of the means for conveying and exciting thought: just as when a chronometer is worked by the interposition of a spring, the principle of elasticity does not derange a single wheel in the machinery, the novelty consists in working without the means of weight. That inspiration is not the reverie of morbid intellects may be argued from the facts of the case. For this inspiring intercourse God selected minds of the strongest

make and the firmest tension. While the Divine Spirit was moving holy men of old by acting on their intellectual powers and imaginative faculties, there was no unsettling of the mind: for even when their eyes were dazzled with the splendor of their visions, and while their bodily frames were prostrated by the grandeur of their revelations, they ever maintained a firm hold of a clear understanding, a free exercise of their reason, a strong and calm judgment.

Independently of the clear and well-defined character of inspiration impressed on the intellectual spirit, there was also instilled into the inspired mind an intimation that the same Operating Agent would, as an evidence of this internal communication, act on the physical element and organic structure of the visible world, to suspend, alter, and control the constitution and course of nature. If the living presence and plastic influence of God were in close impact with matter in the formation of it, and still are in the preservation of it, there is no absurdity in supposing that He can touch it, and retouch it, whenever it seems good to him, and whenever he wishes to secure an end of greater importance than mere physical regularity. He can with equal facility suspend and alter, sustain and preserve, the adjusted course of things. Such designed and intended changes, interruptions, and controlments, are decisive and visible attestations that there lives in the midst of the machinery of the universe a Spirit that says to one wheel "MOVE," and it moveth; to another, "STOP," and it stoppeth.

The questions of inspiration and miracles stand or fall together. Inspiration asserts that physical miracles have been wrought by God, and by men delegated by him. Miracles attest a communication and a mission from God to man.

In our survey of the Divine influences already enumerated, it has been asserted that in all these phenomena there was no ascititious energy added to that already lodged or impregnated in the means. In this class of miraculous influences, the case is otherwise, for there is not only a new and additional energy brought into contact with the mind, but there is also, upon the mind itself, a direct exercise of an immediate agency of God independently, and sometimes to the exclusion, of means. This constitutes the distinctive peculiarity of miraculous influences, and distinguishes them from the gracious influences employed in conversion. The church of God is never taught to calculate on miraculous influences, nor to pray

for them, except when receiving or when delivering a new message from God to the world. In other circumstances to expect them is the fanaticism of guilty indolence, and to pretend to them is the delirium of sickly enthusiasm.

VII. There are also *spiritual* influences which proceed from God as the great fountain of all energy.

By spiritual influence, in the proposition, is meant the influence of a spiritual agent, or spiritual truth, acting on a spiritual subject and susceptibility, to produce a spiritual result. This is totally different from psychological influences, because it can be exercised only by an agent capable of wielding the operations of intellectual and moral influences. Spiritual influences are those which affect the constitution, function, and agency of the soul as an intelligent spirit, which give it perceptions and emotions as an individual spirit, independently of their moral character: for these influences do not seem to come into contact with the volitions of the personal soul. We can understand the meaning of spiritual perceptions and spiritual emotions, but we have no idea of spiritual volitions, except in the sense of desires or longings: a spiritual will seems unintelligible. A spiritual perception is the soul's consciousness of spiritual objects; as, of its own spirituality; of the spirituality of its Creator; of its immortal identity after the senses shall have perished; of the intimate connexion between itself and a universe of spirits; and of its susceptibility to the influence of spiritual agents. These spiritual perceptions produce corresponding emotions, spiritual hopes and fear, spiritual joys and sorrows.

By this spiritual influence, then, I understand, for the present, the influence which one human spirit can exercise on another human spirit. Though this influence operates by means of the other influences, as the causes of colors do by the means of rays, yet it is perfectly distinct from them, and is not to be identified with them. Suppose a case in which one person has, or may have an influence on the mind of another, exercised by means of intellectual and moral truths. A third person may state the intellectual theorem or the moral proposition with the same clearness and force as the first, and yet not prevail: for the first has some hold or grasp on the second person's mind which the third has not. Here is then an influence, distinct from the intellectual and moral influence contained in the exhibited truths, though conveyed and exercised by their means. There are, probably, no per-

sons who are not either the possessors, or the subjects of this influence. This spiritual influence is the influence of every master-spirit felt in every sphere of fellowship. Joseph, while Judah was pleading for Benjamin, was feeling an influence different from those of the mental and moral truths delivered, though Judah was not conscious at the time, that, while he was stating truths he was exercising the influence of a brother. David perceived, and felt that, in the statements and propositions of the woman of Tekoah, there was an influence superior to those of the truths themselves, and of the agent that conveyed them, which led him to suspect and confess the operations and combination of a master spirit.

Whether the term "spiritual" be the best designation of this kind of influences, I beg to leave to the students of mental philosophy. We have seen that it is neither psychological, nor intellectual, nor yet moral. And as it is neither mechanical nor chemical, to call it a physical influence would be inappropriate. It is an influence that is exercised always by means of the other classes of influences; and it never is, and probably never can, while a spirit is embodied, be exercised when these influences are not present. It is evident, then, that this influence is something added, by an individual mind, to the operations of intellectual and moral principles contained in any communication or message. The communication is supposed to be in itself sufficient without it, but the requirement in it is expected to be complied with, not only on account of the intellectual clearness, and the moral evidence of the propositions, but because also that the Author personally wishes it to be done *to him*, and for his sake; that is, by his influence.

As God can work by means of matter, he can and does also work by means of mind; and the results of the actions of mind upon mind are as truly ascribable to God as the effects of matter upon matter are. This is the state in which we find the doctrine of Divine agency in the scripture; and it is with its state as described there alone that our investigation is concerned. The sacred writers do not observe that nice precision, and accurate distinction, between mediate and immediate agency of God, which are attempted and professed in metaphysical disquisitions; because, in their estimation, His agency was not less real in the mediate than in the immediate. Had they observed such a difference, their mode of writing would have tended to exclude the Divine agency

from the operations of a system of means. So unscrupulous are they in ascribing the results of mind acting on mind to the Great God, that they ascribe to Him even the mental phenomena of bad effects; as in the hardening of the heart of Pharaoh by the ministry of Moses, and the blinding of the Jews by the ministry of Isaiah. As the Grand Architect and the Sovereign Mover of the mental system, He may be said, with equal propriety, to be as much the author of what he does by means of spirit, as of what he does by means of matter.

It is an august and splendid truth that "THE ONLY POTENTATE" combines, and concentrates, all the energies and influences, which operate through the entire range of the universe, in HIMSELF. It is the doctrine of the Sacred Writings that the diffusion and administration of all these influences are under the direction, and at the command, of the person of the Holy Spirit. This is asserted and reasserted in 1 Cor. xii. 1—13, with a reiteration of the personal agency of the Spirit, which is unparalleled in the Holy Record. Every class of influences which I have enumerated is found in the above catalogue of the apostle. He shows that these influences are differently dispensed, according to the diversity found in the various constitutions and temperaments; always taking care to distinguish the *χαρισμάτα*, and the *φανέρωσις*, the influences, and their phenomena, from the Great Spirit and the Worker of the whole. As the supreme Mover and intelligent Operator in the entire machinery of influences, this Blessed and Mighty Agent is called "The seven spirits which are before the throne." — Rev. i. 4. In this bold symbol of oriental imagery, borrowed from a number preëminently sacred, are enveloped the full, inscrutable, and unbounded, energies of the All-sufficient, the infinitely Excellent, and the absolutely Perfect Spirit of God. This glorious Dispenser of efficiency is *ἐνώπιον*, full in view, and in front of the throne; His subtile energies going forth with every measure that proceeds from the throne; recognized and confessed by all intelligences round the throne; diffusing an influence coëxtensive with the power of the throne; and ready to communicate, to any applicant at the throne, a full and perpetual supply. Hitherto in this section we have considered the adorable grandeur of the Holy Spirit in His official agency only, as He is the disposer of energies, and not as He is a distinct source of personal and individual

influence. If His official glory be so overwhelming and incomprehensible, the majesty of His unapproachable essence, and of his inscrutable nature, must be at an infinite remove from our profoundest researches, and will ever remain, even to perfect and ever-advancing intelligences, among "the deep things of God."

Besides wielding and administering all the influences in the universe, the Holy Spirit is supposed and declared in the Scriptures, to be exercising an influence, separate and distinguished from them all; an influence which is personal and which is his own * as a distinct Subsistence. It is the exercise of this distinct, individual, and personal influence, *i. e.* the influence of his own subsistence and character that is understood in Christian and Scriptural theology, by the phrase — The Influences of the Spirit.

It is impossible to read the scriptures with moderate attention without discovering that this doctrine is truly *there*. This distinct influence is obviously implied in the doctrine of the Holy Spirit's personality, which consists in a capacity of operating by a free and spontaneous agency. The baptizing of Christians into the name of the Holy Spirit, clearly supposes him to have an agency, and to exercise an influence as distinct, personal, and individual, as that of the Father, or that of the Son. The various acts, emotions, and susceptibilities, which are ascribed to him, are such as are totally inconsistent with any idea but that of a personal wish, a spontaneous desire of his own, and an individual aim on which he is intent. Except on the supposition of personal influence, we cannot account for his *forbidding* the apostles to preach the word in Asia; his *suffering* them not to go to Bithynia; his being *vexed* by the obstinacy of men, and *grieved* by an impure conversation; and for his own will being sinned against by Ananias and Sapphira. Had he, in such instances, acted in his official agency only, he might have left the apostles to range through Asia and Bithynia, and withheld his influences; and he might maintain his official glory, and let obstinate and impure men die in their own folly; but in all these administrations he has a personal and active will and desire.

---

* Ἀποστέλλεται μὲν τὸ πνεῦμα τὸ ἅγιον οἰκονομικῶς, ἐνεργεῖ δὲ αὐτεξουσίως. — BASIL.

We have seen that a human spirit embodied in matter can, and does, exercise an influence distinct from those of the intellectual clearness and the moral force of a statement on another human spirit. There is nothing in our metaphysical conceptions of spirit, or in the revelations of a Divine Spirit, to render it incongruous or absurd for the Holy Spirit to exert on other spirits an influence individually his own. This individual influence is the only one which the scriptures represent as being resisted by sinful men. The resistance to this is maintained by persons under convictions of sin, and under a sense of guilt. As they are *convicted*, it is evident that they have clearly perceived and understood the meaning of the Spirit's message to them; and, as they *feel their guilt*, it is equally evident that they have yielded to the moral verity of the charge against them. It is, therefore, neither against the intellectual influences bringing a truth to his perceptions, nor against the moral influences blaming an action, that the convicted sinner fights; for, to both these he has already yielded, or else he would not feel guilty. Against what then does the sinner contend? It is against the Holy Spirit's troubling him at all with the affair; it is against the Holy Spirit's interposing any will and desire of his own in these transactions; it is a perverse, dogged, and enraged, opposition to what is deemed a meddling and officious and forward friendship. As a further corroboration of a spontaneous agency and personal influence of the Holy Spirit, I will just mention the duty of prayer, and the clear and definite answers given to prayer; and especially, the importance and the success which the Scriptures ascribe to specific prayers for the Holy Spirit. If there be no influences personally his own, there can be no obligation to pray for them; and, if facts are asserted to have taken place in consequence of such prayers, it must be, on such showing, either a fortuitous coincidence, or a fanciful illusion.

In fine, without the recognition of this personal influence of the Holy Spirit, we are bewildered in all our religious inquiries, and utterly at a loss on all theological speculations. This personal influence would appear to the mind inadmissible, had it not been for the religious phenomena recorded in the Bible, and in holy biography, — phenomena which, to explain them, would otherwise require an influence more incredible; something, indeed, more preternatural than this is supernatural. The mind is, therefore, fettered, cramped,

and oppressed, until it acknowledges this influence: which, though it is an unfathomable mystery, is not absurd; and which, though *above* nature, works *by* the settled relations of the universe.

The divine finds it as impossible, in theological researches, to refuse admitting this influence, as the natural philosopher finds it to exclude from physical phenomena, the influence of gravitation, or rather to deny the existence of a "wind that bloweth where it listeth;" for though he cannot trace the origin "whence it cometh;" nor follow out its energies, "whither it goeth;" yet all his philosophy does homage to "the sounds thereof." In the same manner, to all inquiries about the mysterious stirrings within us between truth and conscience, the holy oracles gave only one response, "IT IS GOD THAT WORKETH IN YOU."

CHAPTER IV.

ON THE PRESENCE OF THE HOLY SPIRIT IN THE CHURCH.

THE presence of the Holy Spirit is a subject on which we must have well-defined views before we can understand the union of the Spirit and the Church. As a doctrine, it is a mine of truth which has never yet been sufficiently explored, or fully exhibited, either by the ministers or by the divines of the Church. In prayers and supplications for the presence of the Holy Spirit, it is infinitely momentous and desirable that the church should have a clear and distinct apprehension of WHAT it is praying for; that it may know assuredly on what it calculates, for what it looks, and what it expects from God. Without a well-defined comprehension of this subject, the church, in all her mighty wrestlings and agonizing exertions, will be as "one that beateth the air." Our God has revealed himself a God of order, who will not scatter and lavish his blessings at random, and inordinately, but only according to his own arrangement. His blessings are "exceeding great and precious" in themselves; the grant of them has been ratified at the expense of "the precious blood of Christ," as of a lamb without blemish; the conveyance of them has cost the establishment of an invaluable system of

means and instruments; and all the operations and proceedings of God are orderly, specific, and defined: he cannot, therefore, be expected to answer random and unmeaning prayers, or to gratify undefined and indeterminate expectations. It is a settled adjustment in the order of his answers to prayer, that before the request be granted, the church itself should set a high value on the boon for which it is imploring. From confused and indistinct conceptions of what the implored favor really is, it is impossible to form that adequate estimate of its transcendent worth, which is so essential to successful prayer. Indistinct answers to undefined prayers might indeed be returns to prayer; but they would be of no use either to the church or to the world.

When we depend and calculate on the presence of the Holy Spirit, that presence should be apprehended and defined clearly by marked characters in our own minds; and, when we pray for it, these characters should stand out with a distinct prominence in our address to God. From the want of this determinateness, and precise discrimination, in our objects of transaction with God, we retire from our devotions, without any vivid impressions of what we have been seeking of him; and we afterwards look abroad without distinct views of any relation between what takes place in the church, and what was carried on in the oratory. It is not thus we ask favors of each other. A beggar at our door begging indefinitely for "nothing particular," would not be likely to meet with relief. Civic and corporate petitions to the senate, or the throne, without a fixed prayer and determinate request, would have neither attention, nor a gracious answer. We have no reason to expect different and better results from our indefinite and unsettled transactions with God. Look to the Record of the Spirit, and you will discover that all the answers registered in that book were specific replies to requests distinctly meant and proffered.

The church can never employ and direct her resources, unless she has ascertained what they are, and knows where and when they are wanted. Paul said, "I can do all things through Christ who strengtheneth me." Here was a Christian who had a distinct knowledge of what he could do, and of the resources and supplies on which he could draw. He knew what he meant when he calculated on Christ's strengthening him: he did not expect a bodily presence, nor did he wait for mystic impulses; but in all his difficulties and labors the love

of Christ bore him along, the motives presented by Christ impelled him, and the influences of Christ sustained him. The church of Christ has scarcely yet ascertained what she can do. In the days of the apostles she seemed conscious of her energies; but ever since she neglected the vigorous employment of them in the salvation of the world, she learnt for centuries what she could suffer. Once more she begins to feel a little her strength and power, but her actual knowledge of it is defective and confused.

One great reason of the church's unacquaintedness with the extent of her might is, that she has never inquired, with any precision, into the measure of her resources; nor experimented, with any resolvedness and variety, upon the adaptations of her energies, and the combinations of means at her disposal. Philosophical bodies and communities are enlisting, and plying, every intellect to discover the latent energies of matter, that they might enlarge the boundaries of science, and improve the education of mind. The church should learn a lesson from such noble enterprises and illustrious achievements; for there is no company or society of men that has such resources to direct, to group, and to combine, as she has under her command. It is time, then, for her to awake, and to call on her sons to apply their disciplined intellects and sanctified hearts to discover, and to bring forth to use, the mighty and benign powers that remain latent in neglected truth.

There are yet, in matter, agencies and principles which have not been arrested in the crucible of the most penetrating philosopher; and there are, I am convinced, influences still slumbering undetected in various truths, which will not benefit the world until they be educed, wrought out, and actively employed by the church. See what LUTHER has done by bringing the church into experiments, and trial, on one truth neglected for years, the truth of justification by faith. See what SPENER and FRANCKE, on the continent, and WHITEFIELD and WESLEY, in England and America, have done, by employing the church in operations on the truth of social religion. See what Dr. WILLIAMS, FULLER, BOGUE,* and their distinguished compeers have acccom-

* It is a delightful and animating fact, that the most profound and severe students of doctrinal theology, have ever been the most able and laborious agents in the diffusion and furtherance of experimental and practical religion. President EDWARDS and Dr. BELLAMY are cases in point, for Amer-

plished by employing the church in a resolute experiment on the last truth pronounced by Christ: "Go ye out into all the world, and preach the gospel to every creature." All these forces and influences were already in these respective truths, as really as power was in steam, before they were thus detected and brought forth by the church. Every truth in the Bible has in it a corresponding power and influence, an influence which was deposited there that it might be put in combination with conscience, and an influence of which a dying world needs a speedy eduction. The energies of scriptural truths are so far from being exhausted, that the church, as yet, is only beginning to discover their existence, and to ascertain their adaptations. When every influence, now latent in every truth, shall be brought into vivid development, and into full action, it will be "Heaven upon the earth," the "kingdom of God among men." The mighty and beneficial influences of these truths do not operate at random. Luther knew the truth that he was plying. Whitefield and Wesley went forth with what they themselves had tasted and felt. And the friends of missions knew the principles, and the means which they combined with the elements of the heathen world.

In the sixteenth chapter of JOHN, and in the entire ACTS of the Apostles, there are truths and principles concerning the presence of the Holy Spirit, which have never, since their first phenomena, been diligently scrutinized and fairly tested. The actual relation of the Holy Spirit to the church, is a truth whose energies are yet to be developed by the experiments made on it, and the trials made of it by the entire body of the Christian community. Because the early phenomena of the presence of the Holy Spirit transpired amid the splendors of miraculous influences, the church seems to have regarded them, either as accidents of the Pentecostal day, or as specimens of what is to take place at a future and constantly receding millennium. The church never appears to have regarded the

---

ica; and Dr. WILLIAMS and ANDREW FULLER, for England. It will encourage some young students in our theological institutions, to know that all the missionary efforts and religious societies, which now do so much honor to the Congregational churches, were set in motion by a circular letter addressed to the Warwickshire ministers, in 1793, by the Rev. Dr. EDW. WILLIAMS. In dogmatic investigations he was a cool and hard laborer; but his writings lighted up a fire that has consumed much that was drossy in English theology, and has kindled the energies of the churches to a revival of religion at home, and to the enterprise of missions abroad.

Pentecostal influences as a *present truth.* In its vocabulary and dialect, Pentecostal means something past, or something far in the future.

Jesus Christ promised his disciples and his church that "not many days" after his ascension the Holy Spirit would be present among them. The phenomena of the day of Pentecost were THE MEANING of this promise: they were neither more* nor less than what were latent in the truth revealed by Christ. That this was the estimate formed by the church, as it witnessed these phenomena, is evident, from what Peter said in their defence. "THIS IS THAT which was spoken by the prophet Joel:" and again, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the PROMISE of the Holy Ghost, he hath shed forth THIS which ye now see and hear." This promise is still "yea and amen:" it has never lost or changed its meaning. The influence which was latent in it before Pentecost did not evaporate on that day. It is still "spirit and life," though neglected and disused. When the church prays now for the Holy Spirit, it seems to mean and intend nothing commensurate with this: it would not dare, it would even tremble, to expect anything so extensive and so magnificent as this. It is this posture and this estimate of the church that betoken the indefiniteness of its conceptions of the presence of the Holy Spirit. If the events of the Pentecost were the meaning of the promise on that day, that meaning had not changed by that day week, or by the anniversary of that day. It had the same meaning that day a hundred, and that day a thousand, years: and it has that meaning on the day that my reader peruses this page.

It was distinctly announced by our Lord to his disciples, that when the Comforter should come they would KNOW his presence. "Ye know him, for he dwelleth with you, and shall be in you." This means not a clear intellectual conception only, but such a recognition of his presence as implied conscious pleasure and confessed acknowledgment. In our religious investigations, fervent prayers, and devout hopes, we should have, as Christians, as clear an idea of what we are looking for, as FRANKLIN had when he inquired amid the clouds for the presence of the electric influences. If Christians fancy

*It will be shown, in a future page, that miracles were rather the accidents than the elements of this promise.

and expect to find any influences in the promised presence of the Holy Spirit, which the Pentecostal phenomena did not develope, it is no wonder that they are disappointed and chagrined. They look into the promises for a presence which is not there, just as the alchymists looked to the elements for energies which were not there, and as the astrologers investigated the stars for influences which were not there, and all alike may verify the fable of IXION, and think they possess a God, while in fact they only embrace a cloud.

It is from these convictions that I devote this section to the investigation of the character of the presence of the Holy Spirit, that we may ascertain whether it consists in a personal residence and indwelling of the Holy Spirit in the souls of Christians; or, in the influence of revealed truth, as it is adapted and able to change the mind of the sinner, and to sanctify the hearts of believers.

SECTION I.

On the Personal Residence of the Holy Spirit in Christians.

I. In the language that prevails much in theological writings and religious conversation, there is a broad ground of suspicion, that by the presence of the Holy Spirit the church means a physical habitation, or according to theological nomenclature, a personal indwelling, as if the subsistence or the person of the Holy Spirit were really embodied in the persons of Christians, and individually and immediately present in the soul. The plain interpretation of this doctrine is, that the person of the Holy Spirit is in a physical and material union with the persons of believers, to accomplish certain ends and purposes in them and through them, by the exercise of a direct and immediate agency on their minds. The prayers of many Christians, for the presence of the Holy Spirit in the public ordinances, would lead us to suspect that what is desired is, that the Holy Spirit should exercise an immediate agency on the mind of the preacher, and diffuse himself in the radiating truths which are preached, until He come into similar unions with the persons of unconverted hearers; or into a closer and clearer union with the spirits of believers. If my reader, before he proceeds further in perusal, will just analyze his own views of this momentous question, he will probably discover, that either such have been, or such still are, the sentiments with which he has been conversant.

It cannot excite astonishment that prayers for such a presence are not answered, and that expectations of such an agency are disappointed. In these we certainly err, "not knowing the scriptures, nor the power of God," nor the character of his influence and agency. The *personal* presence of the Holy Spirit is the same as the presence of the Holy Spirit, as He is a person and a distinct subsistence. The PERSON of the Holy Spirit is, like the person of the Father, omnipresent: it is therefore by essential necessity everywhere. A presence that is necessarily everywhere cannot be made the subject of a promise, nor can it be granted as the distinguishing honor of a believer, and of the Christian church.

It is indeed within the range of POSSIBILITY that the Third Person may assume a body, and come into union with the person of a Christian, as the Second Person was in union with the humanity of Jesus Christ; but there is not in the Sacred Scriptures any intimation of the *probability* of such a union. Such a fact would be an incarnation of the Holy Spirit. It is impossible to explain, because it is impossible to conceive, how the person of the Holy Spirit can be and dwell in the persons of Christians. We have but very indistinct perceptions of the Second Person's "tabernacling" and residence in the human nature of Christ; but this presence of the Holy Spirit in the numerous and countless persons of believers, is still more unapproachable, as being an endless complication of absurdity. This language would be unjustifiable if the personal residence of the Holy Spirit were a revealed fact beyond the sphere of reason: it is as a gratuitous assumption, equally without scripture and against reason, that its hollow pretensions deserve our reprobation.

When we speak of Christ's being and dwelling in a believer, it is far from our thoughts that the person of the Son of God is really in the persons of Christians. Just think what a vortex of absurdities such a doctrine would be. Keep your eye for a moment on some of the whirling eddies on the surface of such a proposition, and view the person of the Son of God resident in Jesus Christ,—in John the Baptist,—in Paul,—in Peter, James, and John, so that all these, and many more, were severally incarnations, or at least bodily shrines, of the Second Person. Upon the concession of such a personal union of Christ with believers, our difficulties multiply; for the scriptures ascribe the same kind of presence and residence in Christians to the Father as to the Son. It were delirious

divinity to assert that the Omnipresent person of the Father dwells and resides in a good man; and the theology which supposes in the believer a residence of the person of the Holy Spirit is not less incoherent and impertinent.

In our theological disquisitions and religious sentiments, undue importance has been attached to what has been interpreted a personal indwelling of the Holy Spirit in us. It is to this exposition that we are to trace two deadly errors, which have withered the loveliest bloom of Christian piety, and blighted the health of the most powerful ministry. It is this that sends the experimental Christian to "brighten his evidences" of real religion, by poring on the undetectable processes of his mental operations, and lulls the "hearer only" into idle waiting for some supernatural afflatus to descend on him, which shall raise a tumult of strange emotions in his mind, in order to convince him that he ought to love God, repent of sin, and believe Jesus Christ. It is indisputable that the scriptures, with equal frequency and distinctness, assert that Christians are in the Holy Spirit as that the Holy Spirit is in them. The same importance is attached to one representation as to the other; and the importance of each and of both is unspeakably momentous. When the scriptures speak of Christians being in the Spirit, it is not meant that the persons of Christians are in the person of the Holy Spirit. There does not seem to be in our minds any element, on which could be delineated any trace of a conception, that our persons could maintain and hold a personal indwelling in the Inaccessible person of the Holy Spirit. The absurdity is oppressive and distressing to the mind.

In the sense intended by Jesus Christ, the promised presence and dwelling of the Holy Spirit were realized, and confessed, by the disciples after the day of Pentecost. It is clear, from the Acts of the Apostles, that the Holy Spirit, on and after the day of Pentecost, never made any personal manifestation of himself. His person was not in the sound of a rushing wind that filled the room, nor was it in the cloven tongues of fire. We cannot conceive of an angel retaining his personal unity in various aërial bodies, and we find it equally impossible to imagine a personal individuality of the Holy Spirit dwelling in each and all of the "cloven tongues like as of fire." Had our Savior meant, in the promise which he gave, that the Holy Spirit should make a personal indwelling and lodgment in any case, we should expect it to

have been in the supernatural, wonderful, and sensible, instances in the case of his own apostles. As this kind of presence is not found in them, the church should not expect it in the present day.

The Holy Spirit, as he was given to the apostolic church, was susceptible of distribution, of diversified impartations and allotment, which cannot be predicated of a personal inhabitation. "God also bearing them witness both with signs and wonders, and with divers miracles, and gifts* of the Holy Ghost, according to his will." (Heb. ii. 4.) Here "gifts" mean distributions, parts, shares, imparted in several portions. Of these the Holy Spirit, as a person, cannot be susceptible; but in the sense that he is present in the church, he evidently is. The force of this conclusion is not weakened by supposing that the reference of the text is to the miraculous endowments communicated by the Holy Spirit; for if His person can be imagined to be anywhere physically present, it would be where he is miraculously interposing by an immediate agency. What was present and indwelling in the apostles was capable of impartation and dispersed variety, and, consequently, was not personal. As the exercise of a miraculous and supernatural energy did not imply a personal residence, so the operations of gracious influences do not necessarily involve it.

An evasion of this direct inference has been attempted, by supposing that the "gifts," or portions alluded to, refer to the distributions of which the Holy Spirit is the author, and not to impartations of which he is the subject, as implied in the construction of a *genitivus materiæ*. This is obviated by the fact, that Paul, in the same epistle, applies the same term to the human soul. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing and pentrating into the parts† and portions of the life and soul." (Heb. iv. 12. Parts or portions here do not mean communications of which the soul is the author, but distributions of which it is a capable subject. SCHLEUSNER and others translate the word "*intimi recessus*," inmost recesses; which must imply parts and allotments. This passage does not mean that the energy of the Gospel divides the life and soul, the psychological life and the intellectual soul, into two "sundered" personalities; or in such a way as that the person of the soul should be distributed into various portions. The word does not

* *Πνεύματος ἁγίου μερισμοῖς.* † *Ἄχρι μερισμοῦ ψυχῆς.*

pierce to divide the personal unity of the soul; but it does penetrate so as to affect the energies, capacities, agencies, and influences of the soul. It was in this sense that Paul wished to impart and to convey to all the Thessalonians not the Gospel only, but "his own soul." He did not intend to transfer his personal spirit into theirs, but to communicate to them, all the energies, virtues, influences, and graces of which his own soul was the subject. It is, I hope, borne in mind that in this discussion we are contemplating the Holy Spirit, not as he is in the Deity, but as he is declared to be in the church.

This interpretation of the distribution and impartation of the Holy Spirit in the church is sanctioned, by what might be called undesigned allusions in the Scriptures. Such a subjective distribution is obviously employed in the promise of God to Moses. "I will take of the Spirit that is on thee, and put it on the elders." (Num. xi. 7.) This promise is absurd on the presumption of a personal habitation; but is intelligible and clear on the supposition of influences and virtues. Sometimes, again, the Holy Spirit, as he is present in the church, is supposed to be susceptible of measure and degrees, which would be offensive as ascribed to a personal presence. Elisha acted on this religious doctrine, when he prayed that the Holy Spirit, as in Elisha, might be doubled in himself. He supposed a portion to rest on Elijah his master, and that this was capable of being doubled in impartations and distributions to himself. The New Testament speaks also of the Blessed Spirit as communicated in measure and portion. Our Lord Jesus Christ had the Spirit without measure, but in the church it is "according to measure of the gift or donation of Christ. Hence the diversified manifestations of miraculous powers were called "πνεῦματα," spirits; and the church was encouraged to be zealous of "spirits," and to acquire aptness in the discerning of "spirits." Since our blessed Lord had the Holy Spirit without measure, as an honorable distinction, it is implied that others have this Spirit in measure, and according to the degree and diversity of his influences. Except in degree, the Holy Spirit is in the Church precisely in the same manner as he was in Christ himself. We never conceive of the person of the Holy Spirit as indwelling in the person of the Mediator. If we might expect to discover such a personal indwelling in any person, it would certainly be here; and as we fail to find it in his

person, we search in vain for it in any other individual, or in any community of persons.

Enough I hope has been said to dissuade Christians from expecting or supplicating such a personal presence; I crave indulgence, however, to one remark which will be corroborative of the position I have taken.

The scriptures often speak of other spiritual agents beside the Holy Spirit, as influencing, or being in, the spirits of men; even in instances of invisible agency. When Satan entered the breast of Judas to betray Christ, and filled the hearts of Ananias and Sapphira to lie unto the Holy Ghost, it is not supposed that the person of a fallen angel was occcupying and inhabiting their spirits; or that an individual demon was exercising a direct and immediate influence on their minds. Satan secured his triumph without such an indwelling, in the case of our first parents; and, in the above instances, he employed his agency and influence by the use of means. In Judas and Ananias there was no possession, for we never suppose that they were demoniacs. In demoniacal cases, where an evil spirit exercised a direct and immediate agency, we never think the possessed to be accountable beings, and subjects of praise and blame, because they act only by the coercive energy of another agent. The phrases sometimes employed by incautious Christians concerning the presence of the Holy Spirit, would almost lead to the belief that "to have the Spirit of Christ," is something analogous to being POSSESSED; with the exception only that the believer is possessed of the Holy Spirit, and the others of a demon. When, therefore, the Holy Spirit is sometimes prayed for, something is expected to take place like the movements, and impulses, and mastering powers, put forth by a possessing spirit; a spirit not to work with us and by us, but personally to work *ourselves*. In this case the possessed has no agency of his own, for the actuating spirit works his faculties and members, as truly and as physically, as steam works the valves, and cranks, and wheels, of an engine.

Blessed Spirit! is this what thy church expects and prays for? It was not thus thou didst influence the three thousand converts on the day of Pentecost! It was not thus that thou didst move the pure energies of the soul of the Redeemer! It is not thus that thou influencest even the spirits of just men made perfect!

What, then, *is* the presence of the Holy Spirit? In a former section I have observed, that when God is said to be present in any place, the expression only means that *there* he makes a local manifestation of his agency, and presents a visible and marked exercise of his energy. His presence in the magnet acting on the needle, and in fire liquifying ice, does not convey an idea of a personal indwelling in these agents. As then, in a given place, or given agent, there may be a local manifestation of his agency, so in any given person, character, or truth, there may be, in that person, such a local exercise of his influence, without implying an indwelling of his person. Instead of calling this manifestation local, it might with propriety be denominated PERSONAL, only by applying the epithet to the man, who is the subject, and not to the Holy Spirit, who is the agent.

The presence of the Holy Spirit, then, in Christians, means not an indwelling of his person, but a manifestation of his agency and influence, whether in a particular individual, or in a united community. It is true, that his influence is the influence of an agent that has distinct personality, and is exercised according to personal will; but as the Father and the Son exercise a personal influence according to personal will, without implying an indwelling of the persons, so the manifestations, in any individual, of the Holy Spirit's agency, marks the presence of his influence, and not the presence of his person.

II. From this manifestation of the Holy Spirit in personal instances analogous to that in local cases, many Christians have rushed into another error, which consists in the expectation that this Supreme Agent, either as a resident or a visitor, will make his operations evident in impressions, impulses, and suggestions, produced by his direct and immediate agency on their minds.

That the Holy Spirit should assume and possess the person of any individual man, and especially the multiplied persons of all believers, is a doctrine unrevealed, and equally without reason and against it. Numerous instances have indeed occurred, in which the Great God has exercised occasionally a direct and immediate agency on the souls of men in the process of inspiration. Though these instances are confessedly miraculous and supernatural, many Christians have conceived that God has not abandoned this method of communion with the human spirit; and consequently when they pray for

the presence of the Holy Spirit, they expect some supernatural direction to be given to their minds, some mystic impressions and divine characters to be made on their imaginations, and some strange and irresistible impulses to be given to their emotions. This is the theology of "the inward light"—of "immediate suggestions"—of "unsought impulses," and of being, in the present day, "moved by the Spirit."

It cannot be shown by either analogy or argument, and the sacred scriptures never intimate, that the union between the Holy Spirit and the Church, or the presence of the Holy Spirit in believers, is of the same kind as his union with the spirits of inspired men. There is nothing in the New Testament to encourage us to expect it, or to teach us to pray for it. The claims of these impressions and impulses, are no less than pretensions to personal inspiration, and individual revelations, communicated and received in immediate intercourse between God and favorite minds. These impulses of modern pretenders differ greatly from the inspirations, with which holy men of old were moved by the Holy Ghost, in the kind of estimate which they suggest of the written word and the use of ordinances. The men, truly moved by the Holy Ghost, were as distinguished for their diligent use of means, and their profound and fervid respect to divine ordinances, as they were for the sublimity of their revelations. The ancient prophets never claimed for their suggestions a superiority to the Mosaic institutions, and the primitive apostles were inflexible and indefatigable in their vigorous use of means. The disciples of inward impressions, on the contrary, find it much easier to soar in lofty flights of sentimental desires, and listless waitings for new inspirations, than to make a determined and pertinacious use of a full and perfect revelation already given. The spiritual pride, and sanctimonious haughtiness, of these inflated visionaries, are in unhappy contrast to the modesty, meekness, and humility of those who spake by the Holy Ghost. The fount of real inspiration "that flowed fast by the oracle of God," issues forth in rills clear, fresh, and healthful, while the sources of impulses on the imagination are thermal springs, marked chiefly by the exhalations of offensive and noxious vapors.

Sometimes an attempt is made to redeem the character of these impressions, by a statement that they were imprinted on the mind by means of a passage of scripture. Their character is redeemed at too great a price, when it is at the

expense of the simplicity and majesty of the scriptures. In every such attempt, there is either a torturing of the given text, to make it speak and mean what are not its direct sentiments; or else, the text is suborned to give evidence of a personal inspiration. If I make a text, at a given time, to mean to me what it means to no other person, nor even to me at another time, I make it to myself an individual revelation *pro tempore*, a private Bible, the inspired "lesson for the day." The Word of the Lord is a very different book. It is perfect, complete, adapted, and fitted, to the cases and interests of any, and of all, inquirers, without any addition or modification. It is as exactly and directly suited and intended for each reader, as if it were personally addressed to him, and forwarded to him through an authorized office; but it is addressed to him as the King's edict, and as the light of the sun, presenting the same relations to all others in his circumstances. In the case of the word giving an impulse to their mind, the word is not regarded as the CAUSE of the comfort, or of the direction imparted, but simply as the *occasion;* and consequently, those who thus value such impressions, strip the word of God of all its real honor.

In the notion of impulses by the word, it is not the *matter* revealed, but the *manner* of revealing, that constitutes the divinity of the impression and suggestion. As certain ancient cabalists saw mysteries in the length of a letter, and in the termination of a line, these diviners in occult marvels see inspired portents in the recollection of a sentiment, and in the traversing of a thought. The doctrine, or the duty, in the sentiment recollected, as it is contained in the written word, has no influence on their minds; it is only the manner of suggestion that bears the characteristics of a celestial charm and a divine spell. In syllables, words, and sentences, it has a definable and common-place meaning; but muttered in mysterious whispers, or pronounced in aërial sounds, or seizing the memory with a striking suddenness, or perhaps catching the roving eye accidentally, by a kind of *Sortes Virgilianæ* — these, these are, in their apprehension, the evidences that it is "the great power of God," and then their souls feel the power, and yield to the sublime impulse.

Could we mount aloft and see the sycles and epicycles of these transcendental spheres, we might almost demonstrate, to the exalted inhabitants, that recollection is not inspiration, and that suggestion is not a revelation. Recollection is a

mere act of the memory, and, in our case, it is only a remembrance of what is already in revelation. It is sometimes fancied and asserted that the subjects of these impulses, either did not know that they had ever read such a passage, or that they were not previously conscious that there was such a passage, in the Holy Scriptures. Of all inspirations, this is the most ungodlike. To supply a lack occasioned by this culpable ignorance, and criminal negligence, it supposes God to grant a new revelation, that he might honor those who had voluntarily disregarded his mind and will as already revealed to them. Very frequently men profess that they are impelled by these impressions to do what is directly contrary to the scriptures, and thus make the Holy Spirit contradict and oppose himself. They do not consider that the Holy Spirit would be inconsistent with himself, if he directed any mind to believe that to be a truth, which he has in the scriptures declared to be an error; or if he made on any mind an impression that shall be besides, or against, what he has expressly declared, in his word.

The theory and process of suggestion are to us as inscrutable as those of memory. We have no doubt that suggestion takes place in the mind according to laws of relations, which have been adjusted and settled by the Father of mind, and that it requires no more miraculous or immediate agency to produce it, than to produce perception and memory. Suggestion is produced by the operation of perceived truth. Every truth is creative of thoughts in the mind, and suggestion probably takes place, when the mind, by means of one truth, lays hold on other truths contiguous, resembling, or in contrast with, the truth perceived. There is nothing in the process akin to supernatural inspiration.

There are four considerations that should dissuade the church from expecting any such fitful and uncertain presence of the Holy Spirit as that implied in the doctrine of impulses. First, In all the authentic history of God's real communion with his church, there is neither instruction, nor precedent, to warrant any people to decree and establish it as a rule, that a sudden, strange, violent, and unaccountable, impression on the mind or the imagination, is a criterion of the presence, and of the agency, of the Holy Spirit. Secondly, It is notorious that such impulses have been supernaturally given to some of the most reprobate characters recorded in the scriptures; which proves that they are never to be regarded as of a saving

and sanctifying kind. Thirdly, The universal and invariable failure of all the intimations, predictions, and expectations, of their most confident and oracular inspirations is, in solemn truth, nothing but a practical revelation to the church, that the Author of the Bible frowns, in resolved indignation, upon all such irreverent and audacious pretensions. Fourthly, The church is in no need of these inspiring impressions and intermittent impulses. There is work enough allotted, and "set before" her, in the written word: and there is light clear enough for her to accomplish all her work by, in the revelation already given; why should she, therefore, consult strange oracles? Had she actively employed all her energies in the successful conversion of the world, and then, in the freshness of her strength, sought the benefit and welfare of unknown intelligences of some ruined world, she might appeal to the Holy Spirit for new inspirations, and new directions, and for new energies, if the new world required them. Alas! her allotted work, so far from being accomplished, is scarcely begun; and in her light there is no darkness at all. The word of God, AS IT IS, is able, sufficiently able, to make all who believe it wise unto salvation. It needs nothing to be added *to* it, or supplied *with* it, in mystic characters, and impulsive suggestions. The Holy Spirit has distinctly testified that the written word, as it is, is more sure than a voice from heaven. It must, therefore, be, without doubt, more sure than mysterious cadences, aërial whispers, and visionary phantoms in the imaginations of men.

I would not have kept this doctrine of impulses so long before my reader's eye, but for its high pretensions, and flattering influence. The wild musings and reveries of this doctrine are supposed by many to constitute "being taught of God," "being led of the Spirit," "the witness borne by the Spirit:" but the following remarks will strip them of such high pretensions.

Divine *teaching* can mean nothing like this. Teaching is a rational process which consists in information conveyed in a definite, distinct, and intelligible manner; and which implies a vigorous exercise of the learner's own agency. To teach, is not to fling conjectures, and dart wild guesses athwart the imagination; but it is a designed adjustment of the elements of truth, and of the elements of mind, according to settled laws of combination. When the great God undertakes the heavenly office of teaching his children, we are not to suppose that he

makes spectral phantoms and unearthly sounds, to be the symbols and text books of his instructions. Impulses, received by such means have taught the church no lesson, except the undesigned admonitions suggested by their uncertainty and failures.

When the Holy Spirit *leads* us, he points out a specific direction, and demands the voluntary exercise of our own energies to *walk* with him. He never leads without the word; and he never leads against the word. He leads always according to the word. He leads as the pillar of fire led the Israelites. The church in the wilderness sought no fitful flashes, or fliting coruscations, in their pillar. It was the direction which it marked, and not the sallies of its splendor, that regulated their movements. Its radiance was not that of a fleeting meteor; its fire was neither strange nor wild: it was a steadfast unerring light. The guidance of impulse, so different from that of "the pillar," is that of an *ignis fatuus*. It never appears in the flowing streams, and place of broad rivers, where mental activity, intellectual enterprise, and religious devotedness, are in unceasing action; but its theatres are indolent waters, the stagnant plashes of low fens, or the uncultivated bogs of high places, which are found in human nature.

The *witness* of the Spirit cannot consist in immediate and sudden impressions on the imagination. "The Spirit itself beareth witness with our spirit that we are the children of God." (Rom. viii. 16.) This passage supposes that, the witness borne by the Holy Spirit consists in the auxiliary and corroborative evidence furnished to our minds, that we are adopted among the children of God. Our own spirit is assumed to be the first witness that furnishes this evidence. This evidence is not a fabricated testimony foisted for the occasion, but proofs arising from the realities of the case. Our own spirit bears witness to itself of its filial disposition towards God, by its own distinct consciousness that it loves him; and supplies evidence to others that it feels thus, by its conduct and deportment. This witness of our spirit, if it testified only of hidden impressions, and secret revelations, would not be admissible and valid evidence. Consequently, *after* our own spirit has thus furnished its evidence of our adoption, the Holy Spirit is described as supplying *his* evidence. This also is evidence found and discovered in our spirit, and not created and fashioned for our spirit. The Holy

Spirit finds the evidence where our own spirit found it. If the evidence were not already there, the Holy Spirit could not have furnished it. It is not evidence created *in* the soul, but furnished *to* the soul, and agreeing with the evidence previously borne by the soul itself. The world finds this evidence of our own spirit in our life; but where is the world or the believer to look for the confirming evidence of the Holy Spirit? This evidence is not given in our Spirit, or in our life; for that would be a begging of the question that it is an additional and corroborative evidence. This evidence and witness of the Holy Spirit, then, is given and furnished in the Bible. The Holy Spirit bears witness *with* our Spirit, in the same way as it bears witness *against* our spirit; and we look in vain for the witness of the Holy Spirit against an unbeliever, in any record except the scriptures. The doctrine of the apostle, then, in this passage, is that the witness of the Holy Spirit is an auxiliary evidence. This is a totally different doctrine from the dogma of impressions, which supposes the witness to be the originating, the hinting, and the informing announcement, made by the Spirit, of an otherwise unknown and unexpected fact.

SECTION II.

*On the Presence of Divine Influence in the Word.**

I hope that, in our attempts to investigate and analyze the doctrines of indwelling residence, and of immediate impres-

---

* When I wrote this chapter, in 1837, I had but very little knowledge of German theology. Since that time I have visited Germany, and there learnt that the Divine power and saving efficiency of the word of God, has been a subject of learned and lively controversy, among the German divines of the last century.

Should I meet with learned readers who wish to examine this doctrine more fully, I beg to present them with the following brief outline of the German controversy on the subject.

This doctrine was early asserted by Luther himself. In his *Larger Catechism*, Præc. iii., he has these remarkable words, on the power and efficiency of the word: — "Ea *vis* et *virtus* verbi est, ut, ubi seria quadam animi agitatione revocatur in memoriam, aut auditur et tractatur, *nunquam* sine fructu evanescat, sed subinde nova quadam intelligentia, voluntate ac devotione auditorem afficiat, retineat atque excitet, pectusque et cogitationes purificet. Neque enim *verba* sunt putrida aut *emortua*, succo et vigore *carentia*, sed *plane* VIVA et EFFICACIA."

In the belief that this was a genuine doctrine of Lutheranism, eminent Lutheran divines, such as CALOV, QUENSTEDT, BAIER, HUTTER, BUDDEUS, &c., proceeded to explain and defend it in their learned works on Theology. In all their works, they ascribe to the Divine Word an inherent and an inseparable efficacy.

sions, we have not forgotten that we are in search of the real, and actual, presence of the Holy Spirit in the church. That there is such a real, living, efficacious and permanent presence, is as evident as the personality of the Holy Spirit, and the existence of the church. Such a presence is asserted in direct terms by the inspired writers, and is taken for granted

---

"*Per* verbum, et *cum* verbo operatur Spiritus sanctus. Per verbum Spiritus sanctus sese insinuat in corda nostra, tanquam per ὄχημα et *vehiculum* quoddam." —*Calov*, tom. i. p. 704.

"Habet verbum Dei, ea ipsius Dei ordinatione et voluntate, etiam *ante* et *extra* usum legitimum, *intrinsecam*, *divinam*, et *sufficientem*, indifferentemque ad omnes homines VIM et EFFICACIAM ad spirituales et divinos effectus, cum gratiosus, tum punitorios, immediate vere ac proprie producendos." —*Quenstedt*, tom. i. p. 169.

"Scriptura habet *vim* aut *potentiam* activam, supernaturalem, ac vere divinam ad producendos supernaturales effectus, —ex divina ordinatione, sibi, quoad sensum spectatæ, *intime* et idissolubiliter etiam extra usum actu primo unitam; quæque accedente usu lectionis, auditus aut meditationis sese actu secundo exserit, ita ut effectus illi gratiæ supernaturales, prout a Deo, tanquam causa principali, sic ab ipsa scriptura, tanquam a causa efficiente instrumentali, SIMUL et JUNCTIM, uno indiviso influxu efficienter producantur." —*Baier. Comp. Theol. Pos.* p. 122.

I will not overload this note with further quotations. The doctrine of the efficacious power of the Divine word, was founded upon such passages as the following: —Isa. lv. 11; Jer. xxiii. 29; Rom. i. 16; Heb. iv. 12.

RATHMANN, of Danzig, about 1621, was the first to dispute and to disturb this doctrine. CALIXTUS and MUSÆUS tried to steer a middle course, by maintaining that, in conversion, the use which the Holy Spirit made of the word was, to raise the word of God above its own appropriate and natural efficacy —"elevare verbum Dei ultra propriam suam et naturalem virtutem."

The whole history of the controversy which was produced by these discussions, is found in WALCH'S *Geschichte der Religionsstreitigkeiten der Luther. Kirche*, Part I., page 524, and Part IV., page 577. After the revival of the controversy, in the last century, the following works were published: —

BAUMGARTEN'S *Dissertatio de Efficacia Script. Sacr. naturale et supernaturali*, 1742.

SCHUBERT'S *Unterricht von der Kraft der Heiligen Schrift*, 1753; previously published in Latin. He opposed the old Lutheran doctrine of the intrinsic power of the Word.

KRAUSE answered him in his *Concursus Spiritus Sancti cum suo Verbo*, &c., 1754.

SCHUBERT published a rejoinder in his *Dissert. de Spiritu Sancto non concurrente ad opus conversionis, sed illud unice operante.* 1754.

BERTLING answered him in his *Deutliche, &c. Vorstellung, was die Luther. Kirche von der Kraft der Heil. Schrift lehre und nicht lehre*, 1756.

To so high a pitch did these discussions rise, that the Professors of Jena offered a prize for an Essay to decide this controversy. The result was, that they published several of the Essays, which had been forwarded to them, under the title, *Sammlung einiger auf die Preisaufgabe von der Kraft des göttlichen Worts eingesandten Schriften*, 1760. It contains six Essays.

From that time to this, almost every system of Divinity published in Germany has a chapter upon this doctrine. See those of Morus, Döderlein, Bretschneider, Hase, &c.

in countless allusions, imagery, and illustrations, found in the Sacred Scriptures. This presence is frequently promised, as the most illustrious and august distinction that could be conferred on man: and accordingly the church is everywhere taught to pray for it, encouraged to expect it, and blamed if it be without it.

The reason why this magnificent blessing has been so little realized and enjoyed by the church is, either that it was misunderstood and other appearances mistaken for it; or that it has been sought and looked for where it was not to be discovered. The presence of the Spirit has been conceived to lurk in mysterious processes inconceivably occult, and when awakened, to operate only by overpowering impulse, sudden and transient shocks, or violent and rapturous ecstasies. The church has expected to discover it much as Elijah had calculated on Mount Horeb, to mark and distinguish the presence of God. "And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. The real presence of God was not where Elijah had expected it, but where he would scarcely have looked for it, — in the still small voice." This sublime parable may teach the church that the real presence of the Holy Spirit is not in the wind and fitful gusts of fancy and imagination; nor in the concussions and shocks of violent transports and rushing impulses; nor yet in the heats and kindlings of sudden and vehement emotions; but in the still small voice of revealed truth; it is in the announced WORD of him that speaketh from heaven.

In the word, the influence of the Holy Spirit is now as really present as in the days of inspiration. This is evident from the character of inspiration. Inspiration did not consist in the state and the feelings of the mind that was individually inspired, but it consisted in the truths or doctrines conveyed and breathed into the soul. The real shrine of the Divine presence was not the soul of the inspired prophet or apostle, but the truth and message in the soul, and which was expressed by the soul AS it was moved by the Holy Ghost. These inspired truths were intended for the permanent use of the church, but as to the inspired souls themselves, — "the fathers where are they? and the prophets do they live for

ever?" The inspired souls that received these truths are not with us; but the truths themselves, the real shrines of the inspiring Spirit are still with us: and the inspiring Spirit is as much in them now, — they are now as much the inspirations of the ever-present Spirit, as in the first moment of their transmission to inspired men.

The constant and permanent presence of the saving power and influence of the Holy Spirit is in the word of truth. This influence is present in the Christian, and in the church, only as the Spirit's word, the fixed shrine of the Holy Spirit, is possessed and held by them, in its purity, and in its entireness. Where the word is not, there the converting presence and the saving influences of the Holy Spirit are not. Where the word is introduced, there his presence and influences are introduced. Where the word is rejected or lost, there his presence and influences are lost. Whoever pretends to the influences and presence of the Holy Spirit without the word, or against the word, or beyond the word, is an imposter. In the word, the influence of the Holy Spirit is ever present without fluctuation, diminution, or uncertainty: present as surely and abidingly as magnetism in the loadstone, or light in the presence of the sun, or, to use scriptural metaphors, as vitality is in a seed, or the waters of salvation in a well. Where the word of God dwells in a church richly, there the developements of the presence and influences of the Holy Spirit are proportionably extended and numerous. Where, in a country or community, through abounding iniquity, the word has no place, there Ichabod might be inscribed, for the Divine Influence, the glory is departed. This awful fact does not consist in the presence of the Lord forsaking the Shekinah, but in the Shekinah, the shrine and symbol of the presence, leaving a people. In the word itself, in the doctrines and duties, ordinances and institutions, of the gospel, as in the ancient Shekinah, the presence of God, notwithstanding the conduct of men, is unaltered, fixed and permanent. It is here, then, the church must seek it, and not in frames and feelings, which are the mere vanes of all that is changing and transitory. While possessing the presence of the word, the church can, in the proper use of that word, infallibly calculate on the presence and saving agency of the Holy Spirit.

The reader will please to bear in mind that we treat now of only the presence, or the seat of the presence and influ-

ences, of the Holy Spirit, and not of their developements and manifestations. Magnetism is always present in the loadstone, but its developement will take place only in certain combinations. Whoever will place the magnet in these combinations, and not otherwise, can always calculate on the influence being present and active. Vitality is always in the seed, and whoever will plant, or sow, that seed, and put it in combination with "good ground," may expect confidently that God will give the increase, and renew the face of the earth. With the same certainty, may the Christian church calculate on the converting presence and saving influence of the Holy Spirit being developed wherever the word is, in the given combinations, "mixed with faith in them that hear it."

It is with no small solicitude that I wish, by this section, to fix and rivet the attention, of all inquirers for the presence of the saving influence of the Holy Spirit, on the sacred word: to persuade them to forsake all other spheres of inquiry and research for it, and try the Holy Scriptures. *There* he is ever present. In this temple he ever dwells. They who seek there, shall find. "Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, he is in the secret chamber, believe it not." Search the scriptures, for in them ye find everlasting life: for in them abides the Spirit that giveth life.

I. That the promised presence of the Holy Spirit is in the word, is evident, from the description which our Blessed Lord gave of the Comforter.

To understand the presence of the promised Comforter, we must have recourse, not to metaphysical theories concerning spirit, but to the mild, clear, and distinct revelation of the Holy Spirit communicated by Jesus Christ himself. It is for the Holy Spirit, as revealed by Jesus Christ himself, and not as pictured in theological systems, that we are to inquire. We take it for granted that our Lord has described the Comforter, as he was to be expected in His church. In this description there is no revelation of the essence of the Holy Spirit, nor of the mode of his personal subsistence, nor of the manner of his agency. On these subjects Jesus Christ has revealed nothing; therefore it is in vain for us to look to his testimony for any information on such curious speculations. He has merely told us that the Third Person is a Holy Spirit, a living personal agent, acting spontaneously, intelligently, and freely; acting on minds, acting by means, and

acting for the conversion of the world as a determinate end. On the subject of his relation to the church, he has revealed nothing but the fact of his presence, the reality of his saving influences, the combinations in which they develope themselves, the ends for which they operate, and the responsibility of mankind under such advantages.

The Lord Jesus Christ revealed the Holy Spirit in the same sense, and to the same extent as he revealed the Father. When our Saviour said, "God is a Spirit;" it was not revealing and declaring the Father; for this statement merely announced a fact in the universe of existence uninvested with moral character. The eye cannot see, and the mind cannot perceive spirit; consequently nothing was revealed. Still it is a momentous and indisputable truth that our Lord revealed the Father: he revealed not his essence, but his character: not his perfections in the abstract, but his attributes in their influence on matter and mind; — not the mode of their operations, but their reality, tendency and use.

For an illustration of the character of the gospel's revelation of the Father, take the following examples: "God is love," or "God so loved the world." Here is a definite and comprehensible revelation of the Great God. It is not an explanation of his essence: it is a declaration of his character. He is revealed, not as love in the abstract, but as love acting itself out; love reaching and affecting and influencing all the subjects capable of it. Again, "God dwelleth in you." Here is another announcement not so comprehensible as the former, but equal in stupendous interest. The heaven, yea, the heaven of heavens cannot contain Him; how then can he "dwell" in us? As it stands in the announcement we have no conception what it means, and can, therefore, scarcely regard it in itself as a revelation of the Father. In this obscurity the Christian revelation gives us light. "He that dwelleth in love dwelleth in God, and God in him." Here there is a revelation of the Father that we can understand. It comes to us in our own modes of thought, and in our own forms of language. We can lay hold on this, for we all know the meaning of David dwelling in Jonathan, or of Jonathan dwelling in David — it was by one being influenced by the love of the other. "If we love one another God dwelleth in us." What reason can we give for this sublime hope that is in us? It is this, "We dwell in him and he in us, because," or by reason that, "he has given us

of his Spirit." Of what Spirit hath Christ given us — of that all-pervading and incomprehensible essence just supposed? No: but he has revealed to us the character of this Spirit; and this character, LOVE, has reached our minds, and has influenced them to such a degree, that they become of the same character with him.

Our Lord's revelation of the Holy Spirit is of the same character and extent as his revelation of the Father. In neither case has he given any description of the essence, and subsistence, in the Godhead. The abstractions of metaphysical science, and the creations of theological fancy, are, therefore, not to interfere with our search for the Comforter, as he is revealed by Christ. It is for him we inquire, and for him, only as revealed by our Lord. The revelation that declares the Holy Spirit, pronounces his agency to be incomprehensible: its effects are known, but we know not whence it cometh, nor whither it goeth. Various classes and groupings of imagery are frequently employed to aid our conceptions of him, while he himself remains in a profound and unfathomable mystery. The Holy Spirit is neither wind nor breath, neither sound nor water — neither a dove, nor yet cloven tongues like as of fire, though he is represented by all these. Therefore we are not inquiring for anything that has form and figure, that is visible or tangible, or that can change place. The Spirit revealed by Christ is not a personification of that Divine energy which influences matter, nor yet of that Divine favor which influences mind; but THE COMFORTER of the New Testament is a distinct personal agent, who voluntarily influences others, and who produces and sustains moral character in them. He is a Spirit of holiness — a Holy Spirit. It is not, then, the personal essence of the Comforter, but those moral attributes, which belong to the Comforter, and which tend to affect and influence moral character in men, that we find declared in the revelation of Jesus Christ.

The attribute of character in which this holy agent was promised to the disciples was "THE SPIRIT OF TRUTH." The disciples knew already all the doctrines and all the facts which Jesus Christ taught and performed. They knew the facts as events that had really transpired, but did not understand their adaptation and design as means to an end. They knew the doctrines as a collection of sentiments and parables actually delivered by Christ, but of the latent energies in those truths, and of the evidences of moral contrivance in them for

the salvation of the world, they had no conception. They little apprehended, that, from the confused and chaotic crowd of facts and doctrines which were in their possession, there should rise, through holy influences on their minds, a beautiful system of harmony and power, complete in adjustment and adaptation, and all tremulous with energies, for the conversion and the salvation of the world. They in fact had never believed the truths: they had only believed Christ. After the Ascension they believed the truths as well as Christ: they saw then the demonstrations of the truths, as much as they had before seen the authority of their teacher.

The Lord Jesus Christ promised that the Holy Spirit as the Spirit of Truth should come to the disciples, and descend on them. Coming and descending, as applied to the Holy Spirit, does not signify a change of place, but an evident manifestation of his agency and influence in certain persons, and at certain times. This promise was fulfilled at the given time, in the given persons. On the day of Pentecost the person of the Holy Spirit did not come down on the apostles, because it was not as the spirit of essential deity that he was promised, but as the spirit of truth. He neither on that day, nor at any future period, made any personal appearance: his person, as we have seen, was neither in the sound of the rushing wind, nor in the cloven tongues of fire. He was to be seen and known in the same way as truth is seen and known, for it is as the spirit of truth that he was to be received. As the spirit of truth, his operations on the pentecostal day were complicated; conducted partly in a manner miraculous and extraordinary, and partly in the manner in which they should be perpetually and ordinarily exemplified in the Christian church. Besides unfolding and expanding to their minds every truth, and every act, pronounced and performed by Christ, the Holy Spirit communicated to them, by immediate access to their minds, new truths which they were not able to bear under our Lord's personal ministry. The Holy Spirit influenced the minds of the *apostles* by inspiring into them new truths; but influenced the three thousand *converts*, only by the instrumentality of the truths delivered by the apostles. The converts were not affected by any new truths distinct from those in the apostles.

Let us now consider the promise of Christ's Spirit. Immediately on the eve of our Lord's ascension, He informed his disciples, that his spirit, as the spirit of his truth, should

influence their minds so largely and so fully, that it would be like a baptism; and that his influences would affect them with all the abundance, copiousness, and extent of a shower. Having received these influences, or "power of the Holy Ghost" coming upon them, they were to become witnesses to testify the reality of these influences, and to diffuse them to others, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. To understand this clearly let us suppose any illustrious teacher of truth to make a similar promise; and, to explain great things by little, we may take the following case.

In the latter part of the scriptural history of the Jews, we do not know of any mere human spirit that exercised so powerful and so extensive an influence upon the spirits of the Israelites, as the spirit or soul of ELIJAH. Imagine him to promise his disciples that, some centuries after his translation, his spirit, as the spirit of religious zeal, in order to influence and to guide men to religious truth, should affect their minds in a very abundant measure, and should diffuse itself with all the enlarged plentifulness of a shower. In this case we would not understand by Spirit, the essence which constituted the subsistence, and individual personality, of ELIJAH. His spirit as an individual person would, by the time in question, be in Heaven, but all that constituted that agency, by which the spirit of ELIJAH could act upon other minds, and influence their dispositions, were not in heaven, but in the truths which he delivered, whether contained in books or not. All his feelings and dispositions, all his perceptions and sentiments, were living in those truths. His spirit, therefore, as to its power to influence mind, was as much and as truly in those truths, as it had been in his body. While it was in the body, it could influence other spirits only by the truths and the feelings which it developed: and this it does with equal fulness, power, and efficacy, in those truths. In both cases, his spirit was *read;* for reading is not seeing syllables but receiving the communications of another mind.

In the course of centuries, the spirit of ELIJAH was poured forth to a very great extent, and with very great power, in the zealous ministrations of John the Baptist. In this case it was not his essence that manifested itself, but all the attributes of that essence by which he was able to affect and influence the minds of others. The consequence was a great and extensive revival of the religion of the Theocracy. The

spirit of ELIJAH was diffused and shed abroad by the promulgation of his doctrines.

In one illustrious instance, an instance which forms the imperishable glory of the Gospel, this analogy completely fails. In the revival of Religion which took place under the Baptist, the spirit of ELIJAH did not exercise any spontaneous desire and personal agency. It had exercised personal desire and will when producing and promulgating the religious truths which he taught, and in those truths his personal volitions remained unrecalled, undiminished and unspent. At the season of the revival, the spirit of ELIJAH was exercising a personal influence, though not a spontaneous and conscious activity. The influence that affected the minds of men, was not the influence of the religious and moral truths themselves only, for these would have the same energy by whomsoever they were announced, but it was the influence of ELIJAH. Hence John the Baptist is said to have carried on his ministrations "in the power and might of ELIJAH."

This case may help us to understand how the influence of an intelligent spirit may be promised. In applying this analogy to the effusion of the Divine Spirit, we must exercise great caution and reverence; for we tread on holy ground. To aid our conceptions of the Holy Spirit, we must employ the three methods which the Scholastic Divines employed to describe the nature of God. They described him, 1. *κατὰ φύσιν* or *via causalitatis*, by ascribing to him every desirable and agreeable perfection: 2. *κατὰ σχέσιν*, or *via eminentiæ*, by ascribing to him these perfections in the highest possible degree: and 3. *καϊ ἀφαίρεσιν*, or *via negationis*, by abstracting from these perfections every thing defective and finite, as found in men. If, in contrasting the "power and might of ELIJAH" in John the Baptist, with "the power of the Holy Ghost" in the apostles on Pentecost, we make use of the last two methods, we shall be likely to come to intelligible and sound conclusions. In the contrasted cases, it will be seen at once where the analogy fails. In the revival of John the Baptist, ELIJAH was not essentially present; but in the events of Pentecost the Holy Spirit was. In the preaching of John, ELIJAH exercised no personal will or voluntary action, but in the ministry of the apostles, the Holy Spirit did. In the conversions under the Baptist, ELIJAH was not conscious of exercising a power on the faculties of men, but in conversions under the Gospel, the Holy Spirit is, and wishes all men to

be saved. "The power of ELIJAH" influenced the minds of John's converts, only by the truths which John preached, the "power from on high" influenced the converts of Pentecost in the same manner, though it influenced the apostles themselves miraculously.

In the revival of the day of Pentecost there was nothing miraculous except the concomitants of the inspiration of the apostles, which were the supernatural tokens of the presence and of the immediate agency of the Holy Spirit on their minds. In the influence which the Holy Spirit exercised on the three thousand there was nothing miraculous and supernatural, for they were neither inspired nor impelled mechanically. See then, apart from the process and accidents of inspiring the apostles, how truly and how fully the promise of the Saviour concerning the Spirit of truth was accomplished. Ever since the ascension of Christ the disciples had thought much on the truth which Jesus Christ had declared unto them; they kept their attention fixedly to this one subject; and they revolved it in their minds. All of them were intensely thinking of it at the same time, which wrought powerfully on their psychological and moral sympathies: and, as they were always "together with one accord" they interchanged their thoughts on this grand subject. The operations of their minds were conducted in a temper of profound devotion, and of earnest prayer. The great truth, thus in steeping in such minds, germinated, and developed energies and influences that greatly affected their hearts. In the entire series of these operations, the Spirit of truth exercised a spontaneous agency to affect and direct the current of their attentive thoughts. Thus affected themselves, they proceeded forth to address the crowded thousands of the Pentecostal visitors at Jerusalem. Their own souls baptized with fire, and kindled by the Spirit of truth, they kindled the minds of others, and conveyed and diffused the glowing influences of that Spirit to all their converts. The same truths sinking into similar minds, developed the same mighty energies, and manifested the same influences in the converts as in the apostles themselves. The truth was there; and the Spirit of the truth was there. There, unlike the finite and limited spirit of Elijah,—the ever-living and ever-present Spirit of Christ was in conscious activity, affecting intentionally, and influencing thinkingly, the minds and hearts of men. This blessed agent is never absent from the word. He can exist without the word, but

the word cannot exist without him. As certain and as long as the mind of God is in the word, the Spirit of God is there as the Holy Spirit of the truth. It is only as he is ever present in the truth, that the character of the Holy Spirit agrees with the description, which our Lord gave of the Comforter.

II. That the presence of the Holy Spirit is in the word, is confirmed by the analogy of the Divine presence in the physical, and providential, government of the universe.

The agency of the Spirit in the laws of mind is like the agency of God in the laws of nature. Both agencies produce results by using means. The union between God and the universe is cordially believed to be real and actual, without the supposition of his exercising a direct and immediate agency in the production of phenomena. On the evidences of design, contrivance, and skill, in the structure of the universe, the Creator has demonstrated himself to be "The ONLY WISE God;" and his wisdom consists in the adjustment of all the agents and instruments of nature, as MEANS adapted to an END. If the blessed God be an immediate Agent in producing all the phenomena in the universe, then there is, in fact, no system of *means:* and God does nothing by MEANS. He does not produce us by *means* of our parents — nor sustain us by *means* of food, — nor warm us by *means* of heat, — nor make us see by *means* of light: — but he himself works everything by a direct and immediate agency. On this supposition, God is, obviously, though absurdly, imagined to be the sole and unique agent in the universe, the DOER of all things.

Divines and intellectual philosophers have alike fallen into the same error as to the operations of MEANS. Whether this has come to pass by their being dazzled with the splendors of the Divine grandeur, or by their being blinded by the mists of theoretical systems, the result is the same. In order, it would seem, to secure entire the august glories of the Divine agency, it is thought the best, as it is the most summary way, to banish and destroy every other operating agency. Our intellectual philosophers have attempted this, by ascribing to matter an essential inertness, and a mere passive capacity of being acted upon, without possessing itself any active energy. Our divines have treated, in the same manner, everything suspected of rival agency — and, in their "zeal for the Lord

of Hosts," they have pronounced even the sacred word, which is the "spirit and life," to be in itself a "mere dead letter."

The doctrines of electricity, galvanism, magnetism, molecular forces, and polarity of atoms, have shown that, if the material creation be not alive, it is all active, quivering with impulses, tremulous for action, quick in evolution, brisk in energy and force, and prompt to obey its Maker's laws. These beautiful facts in nature prove and illustrate the doctrine of final causes, and the designed adaptation of means, for the production of a contemplated end. On the hypothesis that matter does not *act*, it is impossible to assign the reason *why* it was made at all. When it was made, its Maker said, "Behold it was very good." If it does not act, — if it has no influence — if it cannot operate towards an end, — "good" for what is it? All the inductions of Experience prove that fire acts on fuel, that heat acts on ice, and that the magnet acts on the needle. This *acting*, or agency, or influence, in nature, is not inconsistent with any of the properties of matter, except with the negative power of inertness, which has been gratuitously ascribed to it.

If we suppose that physical agents have no efficiency as means, and that every effect transpires by a direct exercise of the Divine energy, there is no difference between ordinary events, and the miraculous; and consequently one of the strongest defences of revelation moulders into dust. It is only a conceited philosophy, and a diseased theology, that lead any men to conclude that the activity and operation of means tend to make the agency of God less real, or less manifest and glorious. He is, uninterruptedly, in intimate contact with all second causes, supplying, maintaining, and renewing their efficiency. A work is not less his, because accomplished by means; for it is He that works the means themselves. The consequent effect is as much His work as the antecedent; and the final production as decidedly his work as the primary one. The power of an agent in mechanics is estimated in the direct, and not in the inverse ratio, of the complexity and the amplitude of the machinery it works. As the adjustment of multiplied means necessary to an end, displays the greater wisdom and skill in the contrivance, so the successful operations of them all express the greater power in execution. When we witness natural phenomena, we know that they are the results of the activity of second causes, which the First Cause has put in operation, and by

which he accomplishes his will. In the influence which the magnet throws on the needle, there is an efficiency to produce effect ; and, in the phenomena, God does not act immediately, either on the needle influenced, or on the magnet influencing ; yet all is his work, his arrangement, his contrivance, and his agency in a series of means. So far is this process from making the agency or influence of the First Cause less real and evident, that it is multiplying the instances, and clearing the evidences, of its reality and power.

Second causes are not limited to the material universe. Towards the production of psychological, intellectual, moral, and spiritual phenomena, there are second causes, of corresponding adaptations, in active operation. If a system of second causes in physics does not exclude, but display, the reality and power of the Divine agency, it is evident that in other departments of the universe, such as the work of the Spirit in conversion, the operation of second causes is of the same character. Truth, in the intellectual or moral department, has an efficiency as real and as influential and adapted for its end, as physical causes have in nature. In both cases, the efficiency is a derived one ; and it is derived from the First Cause. The results of truth on any mind are no more miraculous, than the effects of the magnet on the needle, or of an "engrafted" scion upon a stock. This is evident from the apostle James' description of the scriptures, which he designates as "the engrafted word which is able," *i. e.* which has in itself a tendency and an efficiency, "to save souls." (James i. 21.) If such moral effects were miraculous they could not be enforced on man as a duty, and as what ought to take place in him ; nor could man be blamed when such phenomena were not produced. The agency of God, distinguished by wisdom and power, is as active, and as evident, in the adjustment, tendencies, and adaptations, of the moral apparatus, as in the arrangement of physical means ; while his instituting and conducting the complicated operations of such powerful and diversified influences on the mind, in a manner so suitable to the capacities of men, and so fitted for securing the end, unfold and multiply the demonstrations of his presence, contrivance, and activity.

The Blessed God maintains an intimate contact with the physical universe by *means* of second causes, in efficient activity with which he is ever present, without exercising a direct and immediate agency. This analogy warrants the

conclusion, with equal clearness and power, that the Holy Spirit maintains a perpetual union with the church by *means* of the word in which he is always present.

III. The manner in which the inspired writers speak of the word, and of the Holy Spirit, obviously implies that they regard the Holy Spirit as ever present in the word.

The word and the Holy Spirit are identified, not in substance, but so far as that the word is the manifestation of the Spirit, and the medium in which his influence is borne and unfolded. The sacred writers frequently speak of the Spirit and of the word as if they were of the same character.

Psalm xxxiii. 6. "By the word of the Lord the heavens were made, and all the hosts of them by the spirit of his mouth." Here, I conceive, the Psalmist alludes not to the Third Person in the Trinity, but to the exercise and active efficiency of the Divine energy. He evidently intends "the word of the Lord" and "the Spirit of his mouth" to mean the same thing. Had we read "the Spirit of the Lord" and "the word of his mouth," the meaning would have remained unchanged. The influence that produced the universe was *in* the command, — in the word. It was not the word that formed the heavens, but the energy to which the word was the vehicle. The energy did not operate to produce the creation without the word, nor would the word have acted without the presence of the energy of the Lord. In our estimate of this magnificent product, we never think that the intervention of the instrumentality of the word of fiat, was any derogation from the glorious energy of the Supreme Agent.

Isa. xi. 4. "He will smite the earth with the rod of his mouth, and with the breath [spirit] of his lips shall he slay the wicked."

Of the same class are Isa. xxxiv. 16; Prov. i. 23.

2 Sam. xxiii. 2, 3. "The Spirit of the Lord spake by me, and his word was in my tongue." Here David alludes to the Holy Spirit, by whose influence and inspiration he spake. The "Spirit of the Lord" and "his word" are identified.

Neh. ix. 30. "Many years didst thou forbear them, and testifiedst against them by the Spirit in the prophets." The Ministry of the prophets is supposed here to be the seat and medium of the presence and activity of the Holy Spirit.

Micah ii. 7. "Is the Spirit of the Lord straitened? Are these his doings? Do not my words do good to him that

walketh uprightly?" To propose the first question in this passage with a reference to the person of the Holy Spirit, would have been absurd, for he is as unlimited as he is invisible. Here then the "Spirit of the Lord" is identified with "his doings," and "his words," which were the manifestations of his energy and influence.

This train of deduction is farther strengthened, by the manner in which the New Testament writers quote the Scriptures of the Old Testament. They seem to have considered the Word and the Spirit of God as identified. "Wherefore the Holy Ghost saith, this day since ye hear his voice," &c. (Heb. iii. 7.) "The Holy Ghost this signifying," (Heb. ix. 8.) "Let him hear what the Spirit saith unto the churches," (Rev. iii. 22.) "The Spirit and the Bride say come," (Rev. xxi. 17. In all these, and some other passages, the "Holy Ghost" and "the Spirit" mean the Scripture revelation by prophets and apostles.

On the principle of the influence of the Holy Spirit's being ever present in the word, the infinite importance and transcendent worth ascribed to the Scriptures are alone to be established. I believe in the Protestant and Christian doctrine of "the Sufficiency of Scripture:" but if the influence of the Spirit is present in the word of Life, only occasionally, fitfully, and uncertainly, I should like some Protestant Divine to show "sufficient" for what would the Scriptures be in such a case. Its sufficiency, I think, consists in its "supply of the Spirit." The word is professedly an inspiration of God. As man can express his mind and will in breath emitted in a trumpet to give it a certain sound, and can breathe his mind in words,* God has condescended to employ our modes of conveying thought to explain the transmission of his will. He calls his revelation an inspiration. "All Scripture is given by inspiration;" signifying that what holy men had written in words had been first breathed into their own minds as the organs of conveying them to others. They were the voice of ONE speaking by them. Should the Spirit that breathed these words ever forsake them, or withdraw his influence from them, they would become, in the written document, possessed of no other force and worth than those of an antique manuscript. As Christians, we think that the Spirit who breathed the words of the ceremonial law has

* Γραφὴ θεόπνευστος, 2 Tim. iii. 16.

withdrawn his influence from them, and that, consequently, the use of them by us would never produce the developement and the "demonstration of the Spirit:" because, in the truth of the case, there is no influence of the Spirit in them to be demonstrated. This is not the case with any scripture that contains the moral will and the holy mind of God. These are still the power of God, and every conscience awake feels, in their force, that they are spirit and they are life. We think, likewise, that the influence of the Holy Spirit never was in the apocryphal writings; and that consequently the preaching and the reading of them never could be expected to prove a "ministration of the Spirit." It is true, the Holy Spirit may sovereignly direct some of the intellectual and moral influences of the truths in the Apocrypha, as he sometimes sanctifies the influences of physical events, or a line from a heathen poet, to effect spiritual good; but we can never, in their presence, feel the confidence that we have in the presence of the scriptures, that the influence of the Holy Spirit is never absent!

The Holy Spirit is ever the Spirit of the truth: the sacred "word is the truth:" and he is the Spirit of that word — the Spirit that is ever in it — making it ever quick and powerful, ever living and energetic. The command "quench not the Spirit," is inseparably linked to another, "despise not prophesyings." The juxtaposition of these two admonitions, teaches us that the Spirit has his influences always in the prophesyings, and that our treatment of the prophesyings, as of Gideon's pitchers, is a treatment of the kindling energy that is in them. It is the continued presence of these influences in the word, that warrants the reverence and the homage which are always due to the scriptures; and that aggravates the sin and the danger of a contempt and rejection of them. The answer of Abraham clearly implies, that where Moses and the prophets were, there were present in them sufficient influences to persuade the brethren of Dives from going to the place of torment; and these influences abide in them for ever, as in "an incorruptible seed," the imperishable energies of vitality, power, and beauty, dwell and abide.

IV. The various phenomena, resulting from the relations between scriptural truth and the minds of men, are in full harmony with the statement, that the Word is the perpetual seat, and constant medium, of the presence and the influences of the Holy Spirit.

It is argued in this section, that the influence of the Holy Spirit is present in the word; and, by means of the word, in the church. This is his personal influence, or the influence in the manifestation of which, he, as a distinct Subsistence, exercises a personal will and personal agency, for spiritual operation and holy purposes. As in matter, mind, and truth, he is present to direct their physical, intellectual, and moral influences; so in the sacred word, he is present to direct holy and saving energies.

This illustrates a phrase employed by Paul concerning Christ "dwelling in the heart by faith." It means that Christ is present in us, by what we believe concerning him. Christ, or the Holy Spirit, dwells in our hearts, just as any other person might be there: as Rachel was in the heart of Jacob, as an absent child in the heart of a mother, and as Paul had his early converts "in his heart." In such instances it is never supposed that their essential persons were in such hearts, but that the personal mind, character, and dispositions, of such individuals, were influencing the heart, by truths believed and entertained concerning them. This belief did not consist merely in right and accurate notions of these persons, but in a due estimate and cordial approbation of the truths which revealed their character.

It is in the same manner that the Holy Spirit dwells in our hearts — by the truths believed concerning him. The belief of these truths is not a mental admission of their verity, but a belief that influences the believing mind, a belief and a "faith that worketh by love." The belief in the foremen-tioned instances is productive of phenomena, psychological, mental, and moral: and these were produced, not by the truths themselves, but by the persons whose characters animated these truths, and gave them their energy. It is thus in one of the cases just specified. It is not by fancying that her absent son is personally present, that the mother believes her son to dwell in her heart. She feels every day, that the truths concerning him greatly affect her breast, with the emotions of love and solicitude. These truths always press on her mind, and constrain her to feel and to act as a mother. Were he bodily present, he could not influence her more effectually than he does by his letters, sentiments, and character. No one but her SON could thus affect her. The son is in every word and in every line of the letter received from him. Let her read it seven times a day for three-score years

and ten — her son is ever there, and ever in her heart — and all the phenomena produced results from his influences in the letter.

Suppose the mother to become unnatural, unkind, and "estranged from the son of her womb," the letter would not thereby be losing a jot or a tittle of its original influences. They would be still present in the letter, though they would not be developed in forced combinations with harshness and apathy. Imagine her to give another reading to the letter, to have her attention arrested, and to return to right maternal feelings; the change would be effected by the influences in the letter, influences which she, by her unnatural estrangement, had excluded from access to her heart, but which she never could expel from the letter. In the change effected in the mother, the spirit of her son is not consciously present, and spontaneously acting in the influences of this letter: but in the conversion of a sinner the Holy Spirit is consciously present in the influences of the word, and exercising by them a spontaneous activity and personal volition. In the sense that he is locally present in the place where he makes a manifestation of his energy in natural phenomena, he is personally present in the individual where he manifests his influences in moral and holy results. In both cases he manifests his presence, by the influences already deposited in the means appointed.

Though there cannot be any holy effects without the presence of the Holy Spirit, yet it is demonstrable that he may be really present where no such effects are manifested, as is proved by the instances in which he is resisted. As far as my experience and reading avail me, it appears that all Christians believe that the influences of the Spirit, though ever present in the word, will develope themselves only in certain and adjusted combinations of mind and conscience. The philosopher does not expect magnetism to develope itself in the presence of marble, or bullion, but of iron. The agriculturist does not expect the vital glories of "the good seed" to develope themselves in the fire, or on the stony ground, or on the way-side, but in combination with good soil. The Christian does not expect the influences of the Holy Spirit present in the word, to develope themselves in the presence of "the gall of bitterness," "the bonds of iniquity," "the seeking of the praise of men," the love of the rewards of unrighteousness," the neglect of prayer, and the contempt of

the word. In these combinations the Gospel does not cease to be the power of God; for at the very time it appeared to the Jew a rugged stumbling-block, and to the Greek a heap of absurd follies, it ever remained the power of God and the wisdom of God. The influence of the Holy Spirit was ever there, to be conveyed in given circumstances. He gave the truth, that he might give himself. He made the Gospel the vehicle in which he could visit man. Where he gives his word he gives his influences, and where his word is received or repelled, his influences are received or repelled.

It is a lamentable and awful fact, that men may have the scriptures and the means of grace, without deriving from them the influences of the Holy Spirit which they contain. This fact is thus lamentable only on the supposition that the Means, and the Word, are never presented or supplied, without the influences of the Holy Spirit being present in them, ready to be communicated to benefit any soul who uses them rightly. Means of grace have been *used* without a developement of the "grace," of which they were the appointed and real vehicles. This arose, not from the absence or withdrawment of the grace from the means, but it arose altogether, and solely, from the inaptitude, and repellent tendencies, of the persons who used the means. It were a fond fancy to imagine that there was "grace" enough in the means of the day of Pentecost to flow to the three thousandth convert, and that it could not reach the three thousand and one, or three thousand one hundred, because that it was suddenly checked by a sovereign stop, and arbitrary withholdment.

In the history of the ministrations of the word, there are innumerable instances in which some faithful preachers of the gospel have been more successful than others — able preachers have succeeded but painfully little — the successful minister of one season has proved unsuccessful at another — and the most unlikely agent has been honored with the most signal success. In the estimate of these perplexing incidents, some modern ministers differ greatly from the inspired messengers. Christian pastors of the present times have been tempted to soothe themselves, and their hearers, with the soporific quietus, that they are unsuccessful because the Holy Spirit is sovereign, and is not always pleased to be present with the word. Prophets and apostles, on the contrary, never seem to have imagined that the Holy Spirit had forsaken their ministry and their message: — it was because they believed the Holy

Spirit ever present in their ministry, that they demanded homage to it, that they persevered to maintain and enforce it, and that they branded with the marks of blame and guilt, the people who did not obey it. Let us, in every case, trace our unsuccessfulness to ourselves and to our hearers, and never to the Holy Spirit. The doctrine of the Cross, our magnet *does* contain the real influences ever present in it; though it may be exhibited in circumstances unlikely to develope its powerful energies. We may exhibit it wrapped in thick foldings of ornament — or encased in crusted corruptions, which hinder and prevent the diffusion of its influences: or, indeed, we may bear it, in its simple and naked power, as Stephen did, amidst crowded and applauding throngs, where, there is not one soul, like the needle, to receive and confess its mighty influences, but only hearts of stone to repel and resist the Holy Spirit.

In opposition to the whole of this reasoning, on the influence of the Holy Spirit as being present in the Divine word, it is asserted that the word is only a collection of syllables and statements — that of itself it is a lifeless instrument, an empty vehicle, a mere dead letter, in every way inefficient for conversion, but as the Holy Spirit, something like the Bethesda Angel, visits it with saving Energy.

Of all flattering unctions applied to inactive Christians, the most soothing and stupefying is, the doctrine that outward means are ineffectual of themselves. By universal and unaccountable consent, the word and the ordinances of the gospel have been denominated outward means. If this phrase intends that these means are "out" of the sphere of Divine influences, or that Divine influence is out of their sphere, it deserves the severest reprobation. If it intends that the means are extrinsic of man and distinct from him, it is, as all means are necessarily and equally so, a mere truism. In no sense can they be "outward means," except as rays are the outward vehicles of heat, or the loadstone the outward vehicle of magnetism. In no case are they "outward" and external, in the sense of being void or exhausted of the influences of the Holy Spirit. It is true that means are ineffectual of themselves; because in a system, like ours, of dependences, relations, adaptations, and combinations, every agent and every energy is necessarily so. The magnet is ineffectual of itself — heat is ineffectual of itself — and even mind is of itself ineffectual. Effect supposes an agent in contact and

combination. While the agent lies aside inoperative and ineffectual, it is, at the same time, filled with energies and influences capable of producing effects in given relations. The gospel may be ineffectual of itself, but there is always abiding in it, an influence that will produce effect in union with the souls of men. If this charge of inefficiency be valid against *means*, it is equally true of the influences of the holy Spirit themselves. Divine influences are ineffectual of themselves. Even inspirations cannot be effected without a recipient mind in combination with it. There is no instance of the influence of the Holy Spirit affecting the mind of man, but as they were conveyed in the vehicle of means; and, even then, conveyed only to their proper object, an attentive and a willing mind.

This hypothesis of outward means is supposed to be based on the language of Paul in 1 Thess. i. 5. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." On this passage we remark:

1. It has been conjectured that the expression "IN WORD ONLY" implies that the gospel might have come to these converts in mere outward administration, and consequently without "the power and the Holy Ghost," and that if it had come so it would have been as ineffectual to them, as it had proved to many others that had heard it. This conjecture is not supported by the words of Paul. Many treated the preaching of Christ as "in word only," at the time that he himself declares expressly, that in his words there were spirit and life. It is by treating the word as a fable only, or a report only, that men resist the Holy Spirit, which could not be if the word is in any case without his influence. If it be a wrong to treat the gospel as a "word only," it obviously deserves a different acceptation, which can be due to it, only as it is the seat and medium of the Spirit's influences. The language of Paul simply announces the fact that the Thessalonian converts had accepted, or, as in the next verse, "embraced" the gospel in its true meaning and for its designed purposes. Even on the supposition that these words refer to the miraculous demonstrations of the gospel, it is clear that these gifts were actually present with the gospel then exhibited, whether men received them as such or not.

2. Other means, as well as the gospel, may be received in word only, without implying that they are destitute of their

appointed and intended influences. A remedy for a painful disease may be received in the recipe, in word only, without putting the ingredients in due combination. It may be duly prepared and kept in possession without being administered. It may be even administered and taken, and yet man can exercise so much power over his dislikes and fancy as to destroy the tendency of the medicine, and render its exhibition to be, after all, "in word only." In these cases the failure or the non-efficiency of the remedy is not owing to the absence of the healing influences, but to the treatment it has received. The vast and powerful truths of the *Principia* of NEWTON passed through the mind of the person who composed its letter-press. To him the work was "in word only;" not because these truths had lost their force and influence to enlarge the mind, but because he did not attend to the demonstrations. The PRINCIPIA and truths of the gospel, may in like manner be full of influences and blessings to convert and improve the soul, and yet come to "the hearer only," "in word only."

3. On this showing, the word of God never can be a dead letter. The scriptures never say so. Their language is that "the letter killeth," not that the letter is dead. Unless the letter contained influences, and those influences divine, it could not *kill*. It kills or gives life, from the influences it contains, according to the elements of the objects on which it acts. Even when frozen in the crevices of the hardest rocks, its energies will shatter them into fragments and destruction. The word of God is perfect. It has nothing redundant to clog its influence, nothing defective to diminish its efficiency. In its operations the Holy Spirit does nothing *on* the word, and nothing *to* the word, but everything *by* the word as it is. The opinion that the word is sometimes without the influence of the Spirit, and a dead letter, mars the Supreme goodness that gave it, destroys the obligation to consult it, apologizes for the contempt of infidels towards it, nullifies its promises and condemnations, and pronounces the shrine destitute of the living Deity. The gospel is the power of God, the means by which God exercises his power to save. The principles of the gospel are, as efficiently and constantly, the means by which God accomplishes salvation, as the principles of gravitation are the means by which his power maintains and preserves the universe. When the Christian wants a fresh supply of the Holy Spirit, we always send him to the word,

with perfect certainty that he will find the Spirit there: we do not send him to seek this among the dead letters, but to "lively oracles" and living epistles, that live because the Spirit of the living God is always in them.*

---

* Since the first edition of this work, I have often heard, and sometimes seen, how differently this argument for the intrinsic efficacy of the Divine word is treated by different readers.

Some seem to think that it is utterly unintelligible how the Spirit can be in the word. Wherever an argument is really unintelligible, the author must take all the credit of it to himself. If I had meant that the Person of the Holy Spirit was in the word, I well deserved to be charged with absurdity. But by "Holy Spirit" is meant, what the New Testament writers often mean by the phrase, the power, influence and agency of the third Person in the Trinity. It is used in the sense in which he can be resisted and quenched.

In my turn, I am somewhat surprised how it is thought unintelligible that a person's power, influence, and agency for operating on other minds, may be present in words. The scriptures say that "where the word of a King is, there is power." Where is that power present? The King is present in his word. Without this presence, have the laws and edicts of England any power or force in our distant colonies? A King has "power" to save the life of a condemned criminal. But when that "power" comes to affect the interests and the feelings of the culprit, where is it present? It is present in the words of the Reprieve. The Reprieve is the power of the Sovereign to deliver the condemned malefactor: and that power is and ever will be inalienably present in the Reprieve as long as the document lasts. In the same way the word of God, the Gospel, is the power of God to the salvation of sinners. When this power of God actually saves, where is it present? It is in the Gospel. If there is any interval in which the Gospel is without that power, then, during that period, it is a powerless, because it is a cancelled, document. But no minister ever felt when preaching the Gospel that, peradventure, he was preaching it at the season when the power to save had been abstracted from it: or that he was like one who tried to enforce the King's claims by an edict, in which the power of the King was not present. I see, therefore, no absurdity in regarding the truth of the Gospel of Christ as being "the word of his power."

Another class of readers have tried this doctrine by the test of ridicule. They have said that, if the Holy Spirit be in the word, then every one who has a Bible, may be said to have the Spirit in his hands, on his table, or on his shelves. If this class will apply the same test to some scriptural statements, they will feel that they have been trifling with very dangerous tests. For example, our Lord says of the scriptures that "*in* them is Eternal Life." Will they now say that he who has a Bible may be said to have eternal life in his hands or on his table? Paul says that the Gospel is the Power of God to salvation. Will they say triflingly, therefore, that every one who has a New Testament has the power of God on his shelves, or in his bookcase? If these expressions of ridicule be taken in their sober and serious sense, then they describe most verily the real and true facts of the case; for otherwise I do not see how a man, who would trample or burn his Bible, would be doing despite to the Spirit of grace. If the same expressions be used in a trifling and facetious sense, then they are far more calculated to gratify the scoffer than to upset an argument.

According to the Parable of our Lord, the great enemy of human salvation seems to understand the doctrine of the Divine efficiency of the word, much better than some late disputants have done. In all cases it is his policy, not to rob the word of its power, but to prevent its power from devel-

It is also objected that the doctrines — that the influence of the Holy Spirit is present in the word, and that he exercises his agency only by the word, and not immediately on the soul, involve the dogma, that, in the phenomena of conversion, he does nothing beyond the process of moral suasion. By "moral suasion" here, I understand an argument or motive so constructed and so presented, as to be adapted to change the mind to which it is addressed. The success of moral suasion depends on *what* is presented and *how* it is presented, and not on WHO presents it. Moral suasion consists not in the influence of a person, but in the influence of truth. In the conversion of sinners the Holy Spirit does more than this. One man's spirit can affect the spirit of another by means, and by means only. At the same time, it is well known that one spirit can come into nearer contact, and into closer grapplement with another spirit, than can be effected by merely presenting a truth, or pressing an argument. When the spirit of a hero kindles in "his dark eye's fire," and by means of attitude or word makes the spirit of a coward tremble and slink, there is something operating beyond mere moral suasion. When MARIUS said, to the soldier sent into his dungeon to assassinate him, "Wretch, have you the temerity to kill Marius?" and, by means of these words, drove him to flight, there was an influence that was personal beyond the range of moral suasion. In Paul's letter to Philemon entreating mercy for Onesimus, there was the apostle's own personal influence employed, beyond the mere suasion of the intellectual moral argument. And when the Holy Comforter addresses a guilty and accusing conscience by means of the word, it is not the intellectual and moral force of argumentative truth that changes the mind, but the personal influences of the Holy Spirit by the gospel.

---

oping itself. "Those by the way-side are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." (Luke viii. 12.) Satan seems to know that IN the seed, IN the word, there is a power, and a vitalizing efficiency that is sure, if it gain lodgment in the heart, to germinate and produce fruit.

CHAPTER V.

ON THE PERPETUITY OF THE INFLUENCES OF THE HOLY SPIRIT.

THE personal presence of Jesus Christ in the church was of very short duration. His dwelling in the flesh was only a sojourn. He came to suffer and die, and after that to enter into his glory. The work which he accomplished on earth was not to terminate with his bodily sojourn, but to extend to "every creature," and to continue in efficiency "alway even to the end of the world." To sustain and superintend the operations of his atonement, it was impossible that he could be bodily present with the great multitudes of his disciples, whithersoever they were scattered abroad. By his death and ascension, therefore, he made way for another agent, to whom was appropriated and deputed the official superintendence of the adjusted machinery of redemption. This glorious agent is the Holy Spirit, the Comforter.

When our Saviour called him "another Comforter," it was to intimate that the Holy Spirit was to be the substitute of Christ, to carry forward his work and designs in the world; and to act towards the church the part which our Lord himself would have acted, had his personal presence been continued. The Holy Spirit, according to this description of him, was to sustain the same relations, discharge the same offices, and to perform the same work in the same manner, as if Jesus Christ himself were bodily present. While our Blessed Lord was yet present with his disciples, he had been their teacher and counsellor, their guide and monitor, their helper and their advocate; and had been to them, all that could be summed up in the appellation and the office of a "Comforter." The office of the Holy Spirit, therefore, is to furnish perpetually to all Christians that instruction and solace, that defence and assistance, which were supplied to the disciples by Christ's personal ministry. The aid of the Holy Spirit was to be of the same character as that of our Lord, and to differ from it only in amount and perpetuity; for his agency was to be, not a substitute only, but an advantageous compensation to them, for our Lord's personal absence.

It is by being omnipresent, incorporeal, and without any conceivable vehicle of personal subsistence, that the Holy Spirit is an agent so gloriously appropriate to undertake this official ministration. It has been shown, and I hope clearly shown, that the Holy Spirit is in the church, in the same sense as God is in the world, giving evidences of his presence and manifestations of his agency by the action of means, and by the operation of the influences with which they are impregnated. God does not ordinarily act in the world without means; but, wherever means are put in certain juxtaposition, there God usually gives a corresponding manifestation of his agency. In the same manner the Holy Spirit always works by means, and wherever scriptural means are put in right combinations, there the exercise of his agency may always be expected.

As the Comforter substituted for Christ, the Holy Spirit influences the minds of men in the same way as our Lord himself influenced them: which was invariably by the operation of means. Our Saviour, in the days of his flesh, produced no miraculous conversions. If the conversion of the thief on the cross be demonstrated to be supernatural, it would supply only a singular exception to the general rule. He went about doing good, and gained converts by the divinity of his doctrine, the clearness of his parables, and the influence of his character. The Holy Spirit exercises his substituted and vicarious* administration on similar principles, always working with the word and means, and never without them. For the method of our Saviour's influences we must look to the gospels; and for the exposition of the Holy Spirit's influences, we must read and digest the Acts of the apostles. The first intimation, which Jesus Christ gave of another agent to fill his place, was in the discourse which he had with his disciples the evening before his death. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John xiv. 16.) On the day of his ascension he again referred his disciples to this Holy Agent, and "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, you have heard of me; and you shall be baptized with the Holy Ghost not many days hence." (Acts

* Mississe vicariam vim Spiritus Sancti, qui credentes agat.—TERTULL. DE PRÆSC. 13.

i. 4, 5.) These passages prove the truth of a proposition intimated in a preceding section, that the events of the day of Pentecost were the real and full MEANING of the promise of the Holy Spirit. From this proposition springs another of commensurate weight and power, which is, that whatever was the meaning of the original promise, IT, in all its extent and fulness, length and breadth, was to ABIDE in the church for ever. The church is never to be without it. It is at all times to expect its presence. It is never to count it strange and extraordinary. If the church ever comes to regard the presence and activity of this Holy Agent as either strange or extraordinary, it is from inattention to her own charter, a disposition to sink below her privileges, or from bondage to state and lucre. In such a frame the church is estranged from the Spirit, and is therefore cursed with barrenness and decrepitude.

The design of this section is to show, that Christians of the present day have grounds as good, and as solid, to expect the fulfilment of the promise of the Spirit now, as the disciples had at its first promulgation.

SECTION I.

The Gift of the Holy Spirit to the Church a permanent Blessing.

The events of the day of Pentecost gave no new or additional meaning to the truths revealed in the ministry of the Saviour. Each truth, that was preached by Christ, contained in it even then, as in an incorruptible seed, all the influences and virtues which have been unfolded and expanded from that period to the present: and in heaven these truths will ever develope only the beauties and the glories, which were really inherent in them when they dropped from his lips. During the personal ministry of our Lord the disciples "could not bear" all the energies and influences contained in his doctrine: for it contained light too strong for their intellectual vision, and remedies too powerful for their religious temperament. The crucifixion of Christ opened their understandings a little, but not fully; for, even after his resurrection, they still clung to the real materiality of the kingdom to be restored unto Israel. The ascension of Christ to heaven completely destroyed all the worldly media through which they had been accustomed to look on the momentous truths revealed by their

Master. They returned from the Mount of Olives to Jerusalem, and immediately retired to an upper room, where they all assembled for devotion. Here they waited for the manifestation of the promised Spirit. Their minds dwelt on "THE PROMISE" with an engagedness which they never felt before. They now all felt as men who have one grand object in view, and, in high and intimate connexion with this, they "all continued with one accord in prayer and supplication," uniting unwearied fixedness of thought with pure and fervent devotion. In the interval between the Thursday of the ascension and the next Sunday week of the Pentecost, they began to see more of the grandeur and glory of Christian truth, and they received into themselves larger communications of its melting influences, than during the whole of our Saviour's ministry. Through the means of these two events, the death of Christ, and his ascension, the Holy Spirit displayed his glorious influences both to enlarge their minds, and to lead them into all truth.

When the Pentecost was fully come, the influences of the Holy Spirit manifested themselves under a two-fold aspect: the miraculous and the ordinary, or the immediate and the mediate. On the apostles the influences were partly ordinary and partly miraculous. On the three thousand converts the influences were ordinary alone. This is evident from the different results of the respective classes of influences. The effects of the immediate influences on the apostles were, that they spake with other tongues, and wrought various miracles. The effects of the ordinary influences on the converts were, that "they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And they continued steadfastly in the apostle's doctrine and fellowship."

In a statement formerly made, that the events of the day of Pentecost were nothing more nor less than the meaning of the promise of Christ concerning the Holy Spirit, it was not intended to produce the impression, that the miracles of that hallowed period were essential elements of that promise; nor to intimate that the grounds are as firm for expecting miraculous powers to continue in the church, as they are for expecting the saving influences of that day to be permanent in the ministrations of the gospel.

Miracles cannot be permanent; for, if they were permanent, they would cease to be miracles. Their very intent is temporary. They were never designed to explain the meaning of any doctrine, or to establish the validity of any scriptural interpretation. The meaning of a revealed message is supposed to be clear, and the miracles which may accompany it are not intended to throw light on its meaning, but to confirm its authority, and establish its obligation. The message itself derives no force nor influence from the miracle which attests it; it had all its influence and efficacy intrinsically previous to the miracle; and the miracle only bore witness to the Divine influences and efficacy that were in it already. The scriptural history of supernatural interpositions of God teaches us, that miracles have only been employed, either to introduce a new revelation from God, or to establish and confirm the authority and claims of a truth revealed. On the day of Pentecost the miraculous influences in the apostles were of great use, for they drew attention to the Christian message; they impressed on the public mind the reasonable conviction, that men possessing such powers must be the messengers of God; and they tended to snap the chain of prejudices for old traditions and against all religious innovations.

The New Testament condemns a demand for miraculous exhibitions, as being nothing more than the prying of idle curiosity, disposed rather to amuse itself with the splendid draperies of revelation, than to yield to the authority and influence of the message itself. The whole tenor of Christianity declares that the experimental and practical use of the message itself, is a frame of mind infinitely superior to the possession and exercise of miraculous endowments. Our Lord himself has said, "blessed are they who believe and have not seen," clearly intimating that real miraculous exhibitions would cease "to be seen" among believers. In the apostolic epistles, many faithful cautions and serious warnings are addressed to Christians, to put them on their guard against all mysterious performances, and astounding productions, effected by art and cunning and all the deceivableness of unrighteousness, and purporting to be miraculous. These admonitions against crafty impostors and presumptuous enthusiasts, who would try to practise on the credulity and weakness of men most obviously prove that, with the apostolic age, miraculous influences were to close their operations.

The ecclesiastical historians and divines most distinguished for their judiciousness and sobriety, have concluded that the administration of miraculous influences closed with the age of the apostles. The promise of Jesus Christ, in Mark xvi. 17, 18, that "signs shall follow them that believe," does not imply the perpetuity of miraculous gifts in the Christian church. A limitation is implied, though not expressed in the promise. As even the abettors of modern miracles suppose, in the promise, a limitation to certain persons, so the deduction is equally valid that there is also a limitation as to period. If the promise extends to all periods it must embrace all persons. It is, however, evident, that on the day of Pentecost, all the believers were not possessed of miraculous gifts, for Peter said unto them, "Repent, and you *shall* receive the gift of the Holy Ghost, for the promise is unto you and your children." Yet the historian of these events observes, with a remarkable definiteness, that "wonders and signs were done," not by the converts, but "by the apostles." The conclusion, therefore, is established, that the promise of Christ concerning the perpetuity of the influences of the Holy Spirit, furnishes Christians with no ground to expect, in the church, a permanency of miraculous endowments.

The supernatural influences which accompanied the Pentecostal phenomenon were, speaking philosophically, the accidents suited and necessary for that occasion only, rather than the essential elements of the promise and design of Jesus Christ. The grounds, therefore, on which the Christian church is warranted to expect saving influences to continue in permanent operation, remain undisturbed and impregnable. On these grounds I take up the position, that the converting and saving influences, which the Holy Spirit manifested on the day of Pentecost, are always to continue in the church, and ought always to be as much expected and waited for as they were by the first disciples.

I. The influences of the Holy Spirit are essentially necessary to the continuation of the Christian church in the world.

If any man, and if any church, have not the Spirit of Christ, they are none of his. To any church the absence of Divine influences is death. With the exception of the miracles, there was nothing in the plentiful effusions of the day of Pentecost, which every Christian does not daily need, and which every Christian church must continually have, or languish. Christians have the witness in themselves that the influences of the Holy Spirit are abiding and permanent in

the church. Of this they are as sure as that physical influences are permanent in the creation. In the health of the body, in the nutriment of food, and in the production of harvests, every man has the witness in himself, that whatever influence was contained in the early promise of "summer and winter, seed-time and harvest," is still abiding and continuing in the world. The Christian has a corresponding witness in himself. He feels in himself his own insufficiency to produce, of himself, the effects accomplished by the Gospel. His own comforts, and hopes, and joys, and supports, are what, without the Gospel, the world could not give him; and what, with the Gospel, the world cannot take away. These are effected in the Christian, not by the intellectual clearness and moral force of the arguments in the Gospel; but by the influences of the Holy Spirit in the Gospel. Every such consolation is an instance, and a standing testimony, that the "other Comforter" is come, "and abides with us for ever."

To the perpetuation of the Christian church, constant and continued accessions of converts are as essential as its internal holiness and consolations. Though all the members of the church must pass the gates of death, the gates of death shall not prevail against the church itself, because it shall have a progressive and "constant accession," and the Lord himself will add to it daily such as shall be saved. The church will derive no strength or glory from accessions, unless the accessions come to the church baptised with the influences of the Holy Spirit. Nothing has so overpowered and enfeebled the church as unholy accessions, for accessions of men "without the Spirit" have always proved to her a Saul's armour — or rather, "a body of death," dangling on her march, and giving an offensive odour to her best graces.

II. Jesus Christ is maintaining a constant intercession with the Father, that the influences of the Holy Spirit might be permanent in the church.

He who ever liveth to make intercession for us, said, "I will pray the Father for you, and he shall send you another Comforter, that he may abide with you for ever." This intercession is not yet closed, and as long as "the blood that speaketh" pleads for us, the church has warrants, by which it is impossible for God to lie, to expect that the influences of the Comforter will abide in it, fresh, strong, and lively, for ever. Our Lord gave to his church a pledge which he has never recalled: "I will *not* leave you orphans:" but never

were orphans more destitute, desolate, and forlorn, than would a Christian church be without the Holy Spirit. The love which impelled him to make this promise on earth, still urges him to remember it in heaven. The church, therefore, may expect and calculate, on grounds that cannot be shaken, that the intercession of Christ shall be continued, and will be prevalent. His intercession pleads for that which is known in heaven to be indespensably necessary for the church; and which is the honorable fulfilment of his own solemn promise and declaration. All the instructions of our Saviour concerning the Holy Spirit are intended to excite in the church the strongest and the highest expectations; expectations which he will never disappoint while "on his head are many crowns." To animate his church to enlarged desires for the Spirit, he says, "My father will send him;" thus pledging all the character, the authority, and the resources of the Godhead, for the fulfilment of this delightful promise. By teaching us that even our prayers and solicitations for the Holy Spirit will always prevail, he gives us a decisive intimation that his own glorious intercession would always be successful. The great design of the influences of the Holy Spirit is to glorify Christ himself, an end infinitely worthy of being secured, and dear to the heart of the Redeemer, and therefore, as he will "see of the travail of his soul" only as he is "glorified in his saints," his intercession for the permanency of spiritual influences in the church will be continued and successful. The disciples, after the ascension, believed that their Master and Friend had commenced this intercession, and they were therefore, with one accord, waiting for the promise of the Father to prove its success, and they were not disappointed. The church has to day, therefore, the same grounds to believe, that Christ ever liveth to sustain and continue his intercession; and let us, believing, expect that he will prevail, and we also shall rejoice in "the Holy Ghost sent down from Heaven.

III. The Gospel dispensation takes its particular designation and character from the Holy Spirit, which implies that his influences in the church are ever present and permanent.

The Christian dispensation is preëminently designated "the ministration of the Spirit;" because his personality, divinity, and agency, are so transcendently manifested in Gospel times as to outshine all former manifestations, and indeed to render them as if they had not been, by reason

"of the glory that excelleth." The Holy Spirit formed the character of the author and subject of the Gospel; endows with various gifts and talents the ministers of the Gospel: appoints to ministers their respective spheres of labor; and gives to every agent and laborer for souls a determinate measure and kind of success. All the ordinances of the sanctuary, and all the means of grace, and all the duties and privileges of the Christian church, have a direct and constant reference to the Holy Spirit.

The influences of the day of Pentecost continue, to this day, undiminished and unchangeable, in the perpetual inspiration and power of the New Testament. Other means of inspiration have ceased; the Shekinah is for ever quenched; the Urim and Thummim have withdrawn their splendors; the Bath Kol has hushed; angelic visits are discontinued; dreams and visions are annulled; but the scriptures, "the word of the Lord abideth forever." The events of the Pentecost prove that the New Testament is the revelation of the Spirit, and the abiding medium of his inspiration. The author of the Acts of the apostles always describes the preaching of the Gospel by a word * derived from the office of the Holy Paraclete; and the transmission of the Gospel to succeeding ages, and to other nations, is always a conveyance (*διακονία*) of the influence of the Holy Spirit.

The Gospel is called a ministration of the Spirit to distinguish it from the dispensation of law. God influenced his people under the Mosaic institutions, not by simple truth acting on their minds, but by a series of ceremonial customs and duties detaining them at his work. Under the gospel he governs them by his truth acting in their minds as his law in their hearts. A king holds strangers and foreigners in subjection by tributary dues, and by ceremonies of homage and obeisance, but governs his children by the verities and principles of his paternal character. There are, indeed, under the gospel, a few ordinances, but the worship and service are in the spirit and truth of their meaning, and not in their form and letter. Why cannot we live to God without ordinances? Ordinances are only evidences and memorials of our carnality and slavery to sense, and are in such a state alone the helpers to our faith and joy. This world would be a heavenly kingdom if men learnt to know God without preaching, if parents

* *Παραχαγεῖν.*

communicated holy knowledge without Bibles, if every day were so holy as that we should not need a sabbath, if business were carried on in such a manner, and on such principles as not to unfit us for communion with God, if our children were so surrendered to God as not to need baptism, and if our meditations on the atonement were so pure and incessant as not to need the aid of the Lord's supper. Thus we would do the will of God on earth as it is done in heaven; for there is no temple there, and no ordinances. Heaven alone is the pure ministration of the Spirit, and all offices and duties and operations here are only preparations, advancements, and ripening progressions, towards the day and the opening of that holy consummation.

The ministration of the Spirit is not yet become what it is intended and calculated to be, the power of heaven on the mind, exercised universally and uninterruptedly, as the common element of our holy nature. The influences of the Holy Spirit in these ministrations were designed, like the influences of the atmosphere that we breathe, to be everywhere present and ever abiding with us. Our lives would be distressing in the variations and transitions of gusts of air, just like our spiritual life amid the changes and transports of religious emotion and excitement. We often long for revivals, but the church will not be in vigorous health until it acquires such a frame and tone of devotion as not to need a revival of religion. The church will in that case be always alive, and always awake. Its religion will not be the convulsive vigor of temporary excitement and fitful emotion, but the calm, perpetual, continuous, and progressive state of healthy, blooming, and manly devotion. Christians will have no deplorable intervals of languor, and sad declension of apathy and deadness, which have hitherto always marred their brightest and fairest seasons. To make the influence of a revival to be lasting, every member in the church, and every church in the land, should feel responsible for the duration of revivals, should with caution and foresight prevent and avoid everything likely to abridge them, and aim with self-denial and effort at rendering them continuous and permanent. Should this, remembering that we are in the flesh, be found impracticable, the church should not leave a single energy unmustered that can keep the way open for the return of these seasons, but be always in a frame ready to welcome them, and, by such means, to be

ever preparing and preserving a people fit for the Lord, and for the abiding home of the Holy Spirit.

IV. The influences of the Holy Spirit are at all times accessible to any Christian, and to any church.

The gospel benediction assumes that the communion of the Holy Spirit shall be in the church as permanent as the grace of our Lord Jesus Christ and the love of God our Father. God has furnished the church with a regular system of means, which he has designedly adjusted and contrived to put Christians in direct communication with the supply of the Spirit. The conventional name given to these ordinances is most felicitous: they are called "the means of grace." These means are always the channels and conduits for the communication and conveyance of holy influences. No thirsty applicant has ever found them empty vessels; for the supply of the spirit is always in them. In our Father's house there are influences accessible to every one that asketh, and if any have not found there "bread enough and to spare," it is because they prefer the husks of the prodigal. God instituted and ordained these means that all might be supplied with "living water." He invites all, without exception, and without limitation, to come and share in the rivers of his pleasure. He even challenges all Christians and all Christian churches to put him to the test, to ascertain whether or not his ordinances are truly means of grace, and channels of Divine influences. "Prove me now herewith, saith the Lord. TRY whether I am a wilderness to my people; TRY whether my ordinances are broken cisterns; TRY whether the means of grace are clouds without water; TRY whether the word is at any time without the influence of the Holy Spirit; TRY whether the Gospel is not always pregnant with influences able to save the chief of sinners." It is impossible to ponder this solemn challenge without feeling the conviction, that God always regards the means present in the church as being ever full of his influences, and that, if his people do not partake of them, it is because they have no relish for the fountain of living waters, and, therefore, seek refreshing at foreign cisterns.

There is nothing in the scriptures to suggest the supposition that the means of grace are ever without the grace, and that sinners have come to them to be refreshed, and have been disappointed. The grace is always in the means, and, therefore, men are really blamed for coming to them and

going away "not having the Spirit." This blame were really powerless, and the curse causeless, except on the truth of the doctrine that the means are never without the grace of the Spirit, and that his influences are truly accessible to all who come to use the means. A sinner cannot neglect a salvation that is inaccessible to him. Salvation becomes accessible as any other healing or deliverance is accessible, only as it is brought into connexion with him by the arrangement of means; and if his salvation be unapproachable by any means within his reach, or else be only in capricious and uncertain connexion with means, it is impossible to demonstrate that his neglect of the means is blame-worthy. You never experienced in your own history, you never knew a person that bore witness, that a man might make the trial, might make a right use of the means of grace, and might seek in them carefully and with tears for the influences of the Holy Spirit, and yet find none. Alas! indeed, few there be that find them. If any have attended the means, and could not obtain the grace, it is not because the grace was really absent from the means, but, "they had not, because they asked not; or, they asked, and received not, because they asked amiss." On this subject God has given us strong consolation by a direct appeal to our sympathies and consciousness as parents. "If ye being evil know how to give good gifts to your children, how much more will your Father who is in heaven give the Holy Spirit to them that ask him?" The Father of mercies would never have held out such encouragements to an orphan world, or an orphan church, if the influences of the Holy Spirit were not every moment truly attainable. He does not limit this assurance to his children, but extends it to any one who will at any time "ask him." He has tenderly made a provision that our "being evil" shall in nowise discourage or prevent our "asking." He has much more abounded, for, though we are evil, he has made our "asking" to be the ground and warrant for our expecting to receive his Spirit. On other topics we are expressly instructed to limit our requests, and to calculate upon delay or disappointment; but on the influences of the Holy Spirit we are animated, and even roused, to enlarge our desires, to press them with importunity, to rest neither day nor night, to plead boldly at the throne of grace "until the Spirit be poured from on high," and until he "pour out a blessing that there shall not be room enough to receive it." Influences thus proffered, exhibited,

and pressed on us, must continue ever present in the church, and, to all applicants, certainly attainable.

V. The distinct and separate class of duties, which the church owes to the Holy Spirit personally, springs from the doctrine that his influences are permanently present.

If the influences of the Holy Spirit are not now really present in the church, our duties towards him are become as nugatory, as those of the present race of Jews towards the angel that once led the church in the wilderness. Take a few specimens of our duties.

"Be ye filled with the Spirit." Would our Father, the God of all comfort, say unto us "be ye filled," notwithstanding he gives us not those things which are needful to supply us? Is the cup of salvation, only the cup of Tantalus? When God commands he supplies the means of duty, for he has never extended the labor of duty beyond the range of the means already supplied. Were we to meet with a command "be ye filled with Divine inspiration" when the inspiring influences were not present, the requisition would fall on the conscience as powerless as this must if the Spirit be not present. This command is not given to the apostles, but to the Christians of Ephesus, and it continues obligatory as long as the Epistle to the Ephesians is "the mind of the Spirit." The command of God to fill an homer with manna supposes the manna present; and when the manna ceased, the obligation of the command ceased. The perpetuity of the command to be "filled with the Spirit" is therefore a proof of the permanency of his gracious influences.

"Walk in the Spirit." The command to walk in the light supposes that the light is actually present. It were mockery to command the poor to walk in wealth if "the true riches" were not really attainable; or the sick to walk in health, when there was no health for them; or captives to walk in fresh air, when it was utterly excluded from the dungeon to which their chains were riveted.

"Grieve not the Holy Spirit of God." The Holy Spirit is kind and gentle, and has at this moment, friendly dispositions and designs towards us; we grieve him when we act contrary to his nature and character, and when we oppose him in his present works and offices, and thwart the tendencies of his operations. This standing duty supposes his friendship permanent, and his operations constant.

"Quench not the spirit." The obligations of this duty are binding, only as they are linked to the immovable truth, that the hallowed fire of Divine influences is in the church permanently present. These duties and admonitions did not relate to the early Christians alone; they are also "things which belong to our peace." We have not the shadow of any intimation that their obligations have been either revoked or rescinded. The self-same Spirit who imposed these duties at first, enforces them to-day; and he urges them only on the ground, that "he abides with us for ever."

VI. It is distinctly and determinately promised, that the Holy Spirit shall continue to be through all time present in the church.

"As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." (Isa. lix. 21.) In this "exceeding great and precious promise," God marshals around him all the hosts of his people, calls their fixed attention to what he is promising, what he engages to do, and what may be expected from his pledged character. This promise is universal in its aspect, and uninterrupted in its continuance. In harmony with this early assurance, one of the last of the prophets is commissioned to say, "My spirit remaineth among you, fear not."

"I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." (John xiv. 16.) This promise is not limited to the apostles, but extended to all that believe, and to all the churches that shall ever be collected by the ministry of the gospel. As the apostles were not appointed to continue their personal ministry, from the time of Christ's ascension to the period of his second coming, the abiding of the Spirit cannot be restricted to the duration of their office. Our Saviour knew that the work of convincing of sin, guiding into all truth, comforting orphan churches, was not to cease at the death of his early disciples. Nor is this promise to be restricted to a succession of men endowed with miraculous gifts; for the Holy Spirit saith expressly, that "they shall cease." As long, therefore, as it shall continue to be the duty of the church to teach all nations, to preach the gospel to every creature, and to be a witness for Christ, so long may it calculate on the Holy Spirit to be

permanently active in convincing the world, glorifying Christ, and comforting all believers.

VII. The New Testament teaches the church to expect particular seasons, in which the influences of the Holy Spirit will manifest themselves in the production of eminent holiness and piety.

The entire scriptures, and all the inductions of observation and experience in religion, confirm the doctrine, that there are seasons when the spirits of good and holy men realize, more than others, the existence, the character, and the agency of this supreme Comforter. At these seasons, whether they be times of devotional meditation and study, of pressing and intense religious exercises, of difficult and laborious duty; or whether they be times of bitter and overwhelming persecution, Christians perceive more clearly, than usual, the loveliness of moral beauty, they see more of the glory of holiness and truth, they feel warmer and stronger attachment to the character of the Saviour, they feel more sensibly their real dependence on the Holy Spirit, and they become more fully absorbed in the designs which HE is accomplishing. At such seasons the holy soul is in direct communion of disposition and interest with the Parent Spirit; it is brought into a more proximate connexion, a closer intimacy, and a nearer action, than ever, with his all-pervading agency and influences. Still, such communions and fruitions are not miraculous; they are not formed by the immediate presence and agency of the Holy Spirit; they are only the near, the very near and appropriate effects of his presence; they are the "particular providence" of that Christian individual, or Christian community. It is not by transitory miracles that "the secrets of the Lord are with them that fear him:" it is by an abiding influence, a strength that always developes itself "according to the day," and as long as "the day" continues. The spirits of good men often realize such union of heart with the blessed God as to feel and to become one character and one spirit with him. In their most painful anguish, He can make himself so present to them, as to fill their hearts with calm and peaceful rapture, or to delight them with joyful and transporting emotions, till they rejoice in tribulations, and triumph over death and the grave.

As the Christian church was engrafted in the old olive of the Jewish church, all the splendid promises, which sparkle in the general predictions concerning the holy stock, belong

now to all the branches. From them alone the church is authorized to expect days of joy and full of glory. Accordingly, when the influences of the Holy Spirit were manifested, at the day of Pentecost, on the infant church, Peter said, "This is that which was spoken of by the prophet Joel." Jesus Christ had taught his disciples to expect and to wait for such a season, and they regarded the revival of Pentecost as "the promise of the Father." In a short time after the day of Pentecost, and after an interval of opposition and persecution, the apostles were favored with another revival: for, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, and great grace was upon them all." (Acts iv. 31, 33.) Paul excites the attention of the church in Rome to expect such refreshing seasons, when the conversion of the Jews would be a powerful revival, like "life from the dead" —and after that, there would be a subsequent revival, when the fulness of the Gentiles should come upon the church, with the teeming influence of a Spring from heaven.

If these promises abide valid, and if these scriptures cannot be broken, it is not enthusiasm to expect such seasons; it is no phrensy to long for them, and to share in them is no fanaticism. In these delightful seasons conversions will become general, and the church will always expect them to take place. In the present day the church, as a church, does not appear to EXPECT men to be converted. When conversions actually occur, they occur confessedly as exceptions to the general rule. The general rule of the expectation of the church is non-conversion. When an instance of conversion transpires, it is made a matter of astonishment, it is reported as something strange, and talked of as a wonderful and unlooked-for event. Were the church in her right frame and tone, her wonder would have been excited at any instances of non-conversion; and the fact, that any had failed of the grace of God, would thrill her with emotions of astonishment and sadness. What would we think of the officers of a hospital who trumpeted forth the wonderful event that one patient had been cured? In such institutions the "incurables" are the exception, but, in the history of the church, they seem to be the rule. The wonder expressed by Christians at instances of conversion astonishes and paralyzes the world. The wicked hear this, and are glad; for they say, "these believers,

then, do not expect the gospel to be the power of God unto salvation, they do not calculate on those bitten by the fiery serpents to be healed by Christ crucified; the gospel is something, that they do not expect us to believe; and that we should come to love the "altogether lovely" is to them an unlooked-for event." It is for the church that expects great things, that God will do great things. He has said much, and done much, to raise in his church great expectations, and he never said unto the seed of Jacob, "seek ye me in vain." Let us then awake to the daylight of the Son of Man. Expectations commensurate with the length and breadth of the promises of God cannot be visionary or fanatical; and to them that wait believingly and expectantly, he that tarrieth will surely come: "at the end it shall speak, and not lie; though it tarry, wait for it, BECAUSE it will surely come, and will not tarry."

VIII. The church is supplied with proper tests, whereby it can ascertain whether or not these seasons are produced by the Holy Spirit.

The fourth chapter of the first epistle of John furnishes us with a good supply of tests for ascertaining the true influences of the Holy Spirit. It is clearly implied in these instructions that there *are*, in every period of the church, spirits which are influenced by God, and spirits which are not; and that Christians have the power to distinguish and discern those things that differ. As frequently as pretenders to immediate impulses and supernatural impressions have risen in the church, sober men of God have "tried the spirits," and distinguished the chaff from the wheat. The history of the Christian church shows that pretenders to Divine illuminations have appeared, only at the seasons when true Christians were themselves most abundantly favored with the genuine influences of the Holy Spirit. Their very presence is an evidence that good is in active operation; just as the makers of base money issue counterfeits of only the genuine coins that are in actual circulation.

On this cabinet of tests and criteria of a real work of the Holy Spirit, Dr. OWEN, and especially President EDWARDS, have written with much ability and point. EDWARDS employed them for the express purpose of ascertaining the character of the revivals of his day. From the whole passage (John iv. 1 — 13,) we learn, that if these seasons bring men publicly to confess Christ in the divinity of his person,

and the reality of his incarnation (iv. 2, 3 — 10) — if they lead Christians to be separate from the world, to live above the world, and to be spiritual in their conversation, (iv. 4, 5) — if they bring men to hear the gospel and to obey the truth, (iv. 5, 6) — if they are consistent with the truth of the case between men and God, (iv. 6) — if they are productive of eminent love to God, and expanded benevolence to man, (iv. 7, 8, 10, 11) — these revival seasons ARE OF GOD. Now, observe the conclusion of the apostle: "Hereby," by these signs and tokens, "KNOW we that we dwell in him and he in us, BECAUSE he hath given us of his Spirit;" and, I may add, hereby we ourselves can know that the influences of the Holy Spirit in the church were intended to be permanent and unceasing.

SECTION II.

On quenching the Spirit.

If the influences of the Holy Spirit be always present in the word and ordinances, and, by these means, always permanent in the church, such an incessant continuousness of his presence seems inconsistent with the solemn warning against quenching the Spirit, which implies the destruction and the loss of his influences. This strengthens a position which we have already taken, that this caution refers rather to the operation of the influences, than to the person, of the Holy Spirit: for, it never entered the imagination of any sober Christian, that it could refer to a probable or a possible extinction of the personality and divinity of the Comforter himself. Even this passing notice of such an absurdity is sufficient to show the deliberate and severe caution, with which we should interpret symbolical imagery and figurative language when employed to illustrate the agency of the Spirit of God. Some have conjectured that the caution against quenching the Spirit refers only to the neglect or abuse of the exercise of miraculous gifts, and, consequently, has no bearings on any individuals not similarly endowed with the Christians of Thessalonica. The whole tenor of the New Testament supposes that miraculous gifts shall cease in the Christian church; therefore, as this serious admonition stands in the midst of a series of obligations, which are always binding on all men, it must refer to the ordinary influences of the Spirit. Neither the language of the scriptures, nor the

acknowledged facts of the case, would warrant the implication that, in quenching the Spirit, the sinner is able, by some intellectual and moral process in the interior of his own mind, so to sublimate the Word and the means of grace, as to cause the influences which are in them to evaporate, vanish, and become extinct. It is evident, therefore, that quenching the Spirit does not mean extinguishing and annihilating the influences themselves, but it means checking their tendencies, preventing their operations, and suppressing their phenomena, in a man's own character.

The character of these influences of the Holy Spirit is illustrated by that of fire for three reasons. First, The appearance of fire, or flame, was always, under the theocracy, regarded as a symbolical emblem and token of the Deity being present. As instances of this, we may enumerate the burning bush, the flames of Sinai, the fiery pillar, and the Shekinah. Where the hallowed fire of Divine influence is, there the Divine Spirit is present. Secondly, The first visible tokens of the influences of the Holy Spirit in the Christian church were "cloven tongues like as of fire." Therefore, to partake of these influences, is to be "baptized with the Holy Ghost and with fire." Thirdly, The operations of Divine influences are analogous to the action of fire. Fire, as soon as elicited, is in powerful and incessant activity, radiating, pervading, permeating, enlivening, kindling, refining, warming and enlarging, every object within its range. Fire, therefore, abounds with elements of illustration to assist our conceptions of the agency of this Holy Agent.

As the Supreme Cause and Dispenser of these influences, the Holy Spirit is the Author of holy emotions and devout affections in the heart of man. The Holy Spirit excites and produces these emotions by means of truth conveyed to the mind. It is only by such means, that we are able to excite emotions in the minds of each other. It is in our power to agitate the whole soul, and many souls, with emotions, by using words; and the emotions will be according to our words. If our words be friendly and kind, we can make a heart burn with the emotion of love; if they be rude and malignant, we can make the mind to rage with the emotion of anger. We do not know how our words have such an influence, or how the acquired influence affects the minds of others. All we know about the affair is, that it is a fact. The powerful influence which we exert, is not in the words

themselves, but in the grouping and collocation of them. The words used by us, as they occupy their respective places in a vocabulary or a lexicon, have no such influences, and would produce no such results. With deliberation and selection, yet without knowing the mode, we put words together in certain combination, and cement them with our own mind, will, and character; and when we present them to another man, we agitate him with a tumult of turbulent emotions. We have, in such instances, fused thoughts into words that burn, and we light in the bosom a fire, that can be quenched only by gross inaptitude, heedlessness, contempt, or violent resistance, in the person addressed.

If we can put forth our own agency, and exercise our own influences, in a manner which we do not understand, how possible, and how probable and truly real is it that "the way of the Spirit" may be far beyond the reach of our penetration. The manner in which the words of life convey the "kindling powers" of the Spirit is to us incomprehensible. In nature we have the same difficulty. Rays of light are perfectly distinct from the heat which they convey: how they convey and bear along with them the heat — how they can be continued or refracted, and their heat stopped and quenched, are every-day circumstances that utterly baffle our speculations. And if we could ascertain this, the problem what heat itself is, would still remain. As we cannot distinguish the heat from the physical operations of the rays, so we cannot separate between the influences of the Spirit, and the ordinary exercise of our own faculties, and of the powers of natural conscience. We only know that if there were no Holy Spirit, our own energies would neither conceive nor accomplish such effects. We only know of heat in the ray by the effects which nothing but heat could produce; and we are sure of the presence of Divine influences by results which nothing but the Holy Spirit could accomplish. It is not the emotion in the mind, but the effects and results of the emotion on the soul, that prove it to be the operation of the Holy Spirit. The cautions, and warnings, therefore, against quenching the Spirit teach us, neither to quell these emotions in our minds, nor to suppress their results on our temper and character.

The powerful influences which produce these emotions are always supposed to be under the control of man. Like the hallowed flame on the altar, this fire is first enkindled from

heaven, but it is fed, perpetuated, stirred up, and increased, or quenched, by the agency of man.

I. The emotions produced by the influences of the Holy Spirit are quenched, by neglecting or slighting the means calculated to cherish and foster them.

The influences of the Spirit are in the word and in the means of grace. When we neglect attendance on the word; when we do not read it in the spirit in which it was written; when we do not study it for the ends which it was given to accomplish, we suppress the developements of Divine influences, as we would extinguish a lamp by withholding the supply of oil, or quench a fire by not furnishing the necessary fuel. When we separate prayer from the use of means, or sever docility from prayer; when we withdraw our profound regard and veneration from the truths and ordinances of the gospel; and when we shrink from the suspicion of our being affected by impressions from God, we as effectually stifle the emotions of the Spirit, as we put out a fire by scattering asunder burning coals, or withdrawing the aliments already heaped on it for its continuance.

There are certain states of mind, or frames of heart, which invariably and inevitably tend to a neglect of Divine influences, and an extinction of holy and devout feelings. Against these, every man and every church concerned for the religion of her members, should guard with all watchfulness and foresight, as against the symptoms and portents of death. A dislike of the inconvenience and uneasiness produced in the conscience by the presence of fervid emotions, and of the operations of glowing influences, has occasioned many to retire to a distance from the source and seat of the burning energies, and to desire very heartily that the heated temperature should be lessened and lowered, for they feel warm and comfortable enough without it. Religion permeates every dormant faculty, enkindles every element of sensibility, and makes every power to live, to glow, to burn, and to act: lovers of ease, therefore, dislike its quickening activity, they deem themselves religious and seraphic enough already, and consequently, they neglect to cherish it. They greatly admire the text, "Let your moderation be known among all men." The Spirit intended this text to direct us in the government of our appetites and inclinations, but these men employ it against his own influences. They talk of "moderation," only in loving God, in serving Christ, and in minding the things of

the Spirit. In business, in the love of lucre, in science, and the pursuits of fame, they think that it is good to be zealously affected. The use, then, of this language by a Christian, or by a Christian church, in reference to the influences of the Holy Spirit, sounds much like the tolling of the knell of devotion.

When there is no sense of personal responsibility for the continued maintenance and preservation of fervid religious emotions, and when there is a voluntary yielding to the influence of carelessness, indifference, and unconcern about the vestal fire, the tendencies of these hallowed energies are as effectually quenched, as a fire in our hearths is put out by the heedlessness of our mid-day slumbers. The history of experimental religion supplies numerous instances, — alas! too numerous — in which Christians, before they went "to sleep as do others," in stupor and lethargy, extinguished, at the signal and the peal of the world's curfew, all the fires of devout feelings, and put out the light of piety.

An engagedness of heart in worldly pursuits, and a devotedness of mind to temporal speculation, and a bustling activity in harassing anxieties, dispose the soul to an utter neglect of the warm and glowing emotions of religious fervor; just as the busy individual allows his fire to become extinct, because he has something else to do than attending to cherish it. In men of worldly minds this is to be expected, but in Christians it is a sacrilegious outrage. Christians are the priests of the Most High God, and to feed and preserve the hallowed fire of his Spirit, is their fixed, and determinate — it is their unique, business, to which every other employ should be subordinate, and with which no other work should be allowed to interfere.

The mental temper, which has with fatal certainty extinguished holy emotions in thousands and millions, is a morbid and fanatic expectation of finding, in the real influences of the Holy Spirit, some more rushing energy, more penetrating force, more overpowering seizure, and more vehement glowings than they have yet discovered. They know that the influences of the Spirit are a kindling light, but they are waiting for a glaring blaze; instead of fire, they are looking for a conflagration; and instead of a gentle glow of a permeating heat, they expect the Spirit to affect them with the thundering shocks of a volcano, or the irresistible percussion of lightning. In the frenzied and groundless hope of meeting

with these overwhelming energies, they give no heed to the genial strivings of Divine influences with their hearts; and the small but bright scintillations produced by the collision of truth with their consciences, they neglect, and allow, through their habitual delays and procrastinations, to expire and vanish. The man who neglects the seed, is not likely to have a harvest suddenly lavished on him. The man, who treats with contempt a small favor from his prince, cannot calculate on a more splendid largess. Oh! when will sinners feel, and when will the church teach the world to think, that to trifle with the incipient and tender influences of the Holy Spirit, is not the way to bring down the burning flame that shall at once consume "the living sacrifices" of God?

II. The tendencies and operations of Divine influences on the mind are suppressed, by employing means which are not adapted for their developement, and which are unlikely to sustain and continue them.

Fire will develope its energies only according to settled laws, and in fixed combinations. If from ignorance, or fancy, or caprice, we attempt to maintain and perpetuate it by improper means, we shall inevitably quench it. We may as well expect emotions of fervid piety to be maintained by unsuitable and incongruous means, as that we should preserve a fire by heaping on it blocks of ice, or sustain the flame of a lamp by a supply of water. The fact deserves notice, that even in the miraculous influences of the Holy Spirit, those who neglected to exercise their supernatural gifts, or attempted to use them in a wrong way, or abused them for wrong ends, generally quenched them. This is the ground on which Paul cautions Timothy against neglecting his gift, and excites him to stir it up into vigorous activity. In the same manner those who neglect, or make a wrong use of gracious influences, choke and suppress their holy operations.

The Spirit is said to "depart" when his influences are no longer found in the usual means. This phrase does not imply that his influences are really absent from the means: it only announces a fact, that the applicants, who use the means, do not find in them the influences which they expected. The reason of their not finding them is neither in the character of the means, nor in the absence of the Holy Spirit, but is in the state of the applicants themselves; they may come to the means too late, they may wish to direct Divine influences in inconsistent relations, or they themselves may be in a condi-

tion unsuited to their manifestations. It is thus a remedy loses its influence, or exerts no influence, on a disorder in a given state of virulency. It is not meant that the influence of the medicine has been really exhausted, or extracted out of it; but the disease has reached such a state as to reject its operations. Thus also a reason, an argument, a motive that was wont to have a powerful influence on the mind, has, by love of sin, dislike of restraint, and frequent trifling, lost all power on the hardened and obdurate. The argument or motive itself has all the virtue and force which it used to have; but it is now of no avail to a mind in such a state; and should the man, in a state of remorse, recur again to that motive, it would probably exert no influence on him.

When a sinner, hardened in impenitence, callous in irreligiousness, sorry to be detected and apprehended by death, but not sorry for his iniquities, comes to read the scriptures, all the promises have lost their sweetness, all the invitations have lost their unction, and all the assurances have lost their power; and his conscience then awakes to the dread fact, that it is impossible for him to be renewed. In this awful case have the influences of the Holy Spirit been withdrawn from the gospel? No: these very promises and assurances are, at the moment in question, the power of God unto a thousand penitents, and will continue wells of salvation to thousands to come. The gospel has undergone no change. The means of grace have lost nothing; their tendencies, blessings, and fulness, are, like their author, in all places, in all times, and in all circumstances, the same yesterday, to-day, and for ever. The influences of the Holy Spirit have not quitted the word, though the hardened sinner does not find them there. He finds that the word is in actual possession of all the energies and influences, which his state will admit of, for he finds a full and thrilling influence, in the denunciations and the anathemas of the gospel, to condemn him. These are influences which he did not formerly discover in them, though they had been always present; but even now he is in a state with which they rush into full and ready combination. The savor of the Holy Spirit is still there, but it is the savor of death to the man who has voluntarily sought perdition.

If the saving power and the "sweet influences" of the Holy Spirit are truly in the word, how comes it to pass that the impenitent applicant does not discover them? They are in honest verity still there, and he might have found them;

but they would not enter into the combinations which he desired — just as if a man would wish to elicit fire by striking steel, or flint, against an iceberg. He really wishes for fire, and there is fire truly present in the flint, but it will not combine with the iceberg. In a northern latitude a palace of ice was once erected. It was perfectly comfortless, without heat. When fire, so evidently longed for, was introduced, it was extinguished, because it was foolishly wished that the fire would radiate its influences without destroying the ice. The inmates wished to be warm, and yet retain their palace. The sinner wishes in the same manner to find genial influences, that will save him without dissolving his heart, or melting away his beloved sins: he wishes Divine influences to save him from drunkenness, without removing the cup of intoxication, and from covetousness, without diminishing his dishonest gains. He wants these influences to operate in such a way, as must counteract the established relations and tendencies of the very influences themselves. It is no wonder, then, that he does not discover such influences as he fondly expected. The influences to save him were really present; but if they developed and radiated themselves, they must destroy his sin: and because they tend to do this, he becomes maddened, stifles their operations, and does despite to the Spirit of grace.

How evidently was this the case with Saul. "When Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (1 Sam. xxviii. 6.) The Lord had not withdrawn his presence and influence from the Urim, and from the prophets: God was still in them, though Saul, in such a state, could not find him; but his holy influences would not unite with the materials supplied by Saul. It is true that, in some instances, even the people of God may be in a state, with which the influences of the Holy Spirit will not coalesce and combine, such as a disregard of means, selfishness, covetousness, unrepented sin, and bigotry. A church, wishing to convert the world, and believing the influences of the Holy Spirit will enter into such processes, is akin to an army intent on springing a mine by a train of snow, or firing its ordnance with matches of icicles.

III. Men quench the influences of the Spirit, by voluntarily and designedly opposing their operations, and checking their tendencies.

The man who stifles his religious convictions, and suppresses his holy emotions, quenches the influences of the Spirit, as a man quenches a fire by not allowing it vent, free access of air, and range of play, or by choking it with a damper. The man who covers his religion with indolence, formality, fashion, and state, quenches it as effectually as another extinguishes fire by heaping on it earth and ashes. There are many painful instances, in which heavenly affections have been allowed to expire, by the influence of dazzling prosperity, pomp, and power, as the domestic fire dies in the overpowering glare and lustre of the sun's rays. Others quench the Spirit, by presenting against his influences elements directly opposite to their tendencies, and surely destructive of their operations: such in a church, are the waters of strife, envy, contention, pride, levity, doctrinal error, and superstitious ceremony.

Many good and wise men have argued, that it is derogatory to the attributes of God, and to the character of the Holy Spirit, to assert that Divine influences on the human mind are capable of being resisted. Three ways have been invented to vindicate the Divine character in this connexion: first, that it is the truths of the Spirit that are resisted, and not his influences. Secondly, that his influences may for a season be resisted, but they will eventually prove invincible. And thirdly, that the real influences of the Holy Spirit are not only irresistible, but their distinctive mark is, that they are unresisted and never opposed.

Let my reader keep these vindications in his mind, and consider whether or not he can discover any influences of God operating on the physical universe, which man is not able to resist, which he does not resist successfully, and resist with deliberation, design, and contrivance. He can resist gravitation, atmospheric pressure, the heat of the sun, the force of the wind, &c. Any one of these influences has, in itself, power sufficient to crush and destroy him; but each influence apart, or several influences in combination, he can both resist and master. The susceptibilities of psychological, intellectual, and moral influences, are of the same character with those of the physical, though probably their evidences might not be made to all so palpable. Man will meet the lion and the tiger of the forest, and resist the most powerful influences of danger and fear. He will voluntarily and stubbornly resist all the influences adapted for his mental improve-

ment, and will persist in profligacy and vice, and oppose all the influences of rank, character, and future happiness. He will, in like manner, resist the influence of God upon his mind.

Certain defences of the Divine character always remind us, that the character of the blessed God is safest in his own hands, and that it is our highest wisdom to let the Holy Spirit be his own advocate. If there be any meaning in words, it is the universal testimony of the entire Scriptures, that the influences of the Holy Spirit are resisted, suppressed, quenched, and overcome. God has proclaimed this testimony against men, in different ages, for more than four thousand years. Various messengers have been employed in different circumstances, among different nations; but all agree in charging man with resisting the Holy Spirit. The first Christian martyr, sealed this testimony with his blood; and with his dying breath charged his hearers, saying, "Ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts vii. 51.) Why, therefore, should we deny it, or attempt to explain it away? The sentiment must stand or fall with the book that contains it.

The doctrine of the irresistibleness of Divine grace seems to originate in an imagination, that, in the process of conversion, God concentrates all his influences to bear upon an individual mind as upon a point, and that consequently the supposition, that a finite essence of acknowledged feebleness could resist all this energy, must be absurd and monstrous. It is said, that the influences of the Spirit invariably produce the fruits of the Spirit; or that where the fruits of the Spirit are not, there his real influences are not, and consequently they have not been resisted. Such a statement is in opposition to all analogy. It is against the doctrine of latent energies, such as of latent heat that has never been elicited, and of vegetable life that has never germinated. When we say that a man quenches fire, we do not mean that he has extinguished the power of latent heat in matter, but that he has prevented the effects, and mastered the operations of fire. There are infinite and boundless masses in which heat is really present, though its fruits or effects have never been developed, and, consequently, have never been extinguished.

The complete control which man can exercise over divine influences, may be instanced in the fall of Adam, and in the abuse of miraculous gifts. Divine influences were in their

fullest and freest energy in Adam; but, that they were under his control, and susceptible of resistance, is evident from a fact, that has stunned our whole nature. Miraculous influences are the energies of the infinite and omnipotent God; but even these were under the control of man. Directions are given by the Holy Spirit himself how to control them, so that the spirits of the prophets should be subject to the prophets; and form a perfect contrast to the priests of the tripod when filled with an afflatus from Apollo. These supernatural impulses could be directed in a wrong course, and controlled for wrong ends, and abused for ostentation, pride, and gain. The unbelief of the Jews of Galilee did not extinguish the miraculous power of the Lord Jesus Christ. It could not do this. It did what it could; it prevented and quenched its supernatural manifestations; for "he did not many mighty works there because of their unbelief." (Matt. xiii. 58.) When we see all these energies susceptible of resistance from man, it must, in the absence of revealed testimony, be a mere figment of mysticism to suppose that gracious influences are either irresistible or unresisted.

The influences of an infinite Being are not necessarily infinite in their exercise, for, evidently the energies of an omnipotent Being are not in their phenomena necessarily omnipotent. God himself is omnipotent, but his influences and energies in their exercise and operation are not omnipotent. They are not omnipotent, for this immovable reason, that God himself has set a LIMIT to their exercise. Is his influence in the bud of a rose, in the growth of an oak, or the movements of an insect, omnipotent? Even the mighty influences, which he issues from his throne to renew the face of the earth, are controlled by man, and are constantly neglected and avoided, or perverted and abused. In resisting gracious influences, man opposes the measure that is in a given truth, or in a given number of truths. Every one of my readers believes, that every truth, though really divine, does not possess equal power and equal influence to save and convert; and that some are more powerful and adapted than others. This is the very thing for which I am pleading. The influences of God in the truth are like his influences in the universe, infinite and omnipotent in some respects, but limited and gentle and pliant in all the relations in which we can discover and use them; and certainly gentle and mild where they appear necessary for the use and the improvement of

man. Man cannot annihilate one of them, but he can resist each and all of them, though, in some instances, at his immense and stupendous peril.

Experience teaches us that, with some influences, it is infinitely more dangerous to trifle than with others: and the scripture revelation informs us, that most of all is it perilous to trifle and dally with saving influences. Picture yourself on the strand of a river, where there is a crowd of benevolent men employing all their skill, in attempts to restore the suspended animation in a man just discovered drowned. The current of breathing life is just returning, and the bosom begins to heave with its animating swell, and as the resuscitated man is in the act of respiration, one of the by-standers rushes forward, and with rude hands covers the face of the patient, stops his breath, and extinguishes the restored impulse of life. A shock of extreme horror convulses the whole multitude, and fearful shrieks of terrible dismay express their abhorrence and indignation. Is it possible to conceive a spectacle more frightfully hideous than this? Yes, there is another. Suppose, that while the benevolent individuals employed in the measures of resuscitation were, with intense anxiety watching for the signs of life, and when their generous hearts beat high with the appearances of reanimation, and when the patient himself was just awaking to a consciousness of the glowing powers of life, he, himself, in a moment, madly stifled the commencing inspiration, and quenched the kindling spark. All stand aghast — all are stunned, and all become petrified at a deed of such frantic atrocity. But, imagine the compassionate men again to repeat their measures, and again to succeed; and again, the stirrings of life to be strangled by the patient himself. Yet, in the moral world, such appalling atrocities, repeated over and over again are but faint representatives of the part which the obdurate sinner is acting every time he feels the force of truth; the same is the part which every church is acting, when its inconsistencies damp the convictions of a young convert, and when its formality suppresses the operations of religious revivals.

In the process of resuscitation, we think any signs of life are better than death; and even the most convulsive and irregular movements of the limbs, are deemed far better than the decent and the garnished "laying out" of a corpse. We seem to think otherwise in religion. We seem afraid of life,

lest there should be an irregular and unorderly action. Hence the alarm at the stirrings of a revival. Revivals will indeed disturb, but they will disturb nothing except the studied and factitious regularity of what is dead. Jesus Christ never intended that his church should attract the attention of the world by a pomp of lying-in-state. Should revivals in the church disturb some orderly ceremonials, which have been decreed by worldly fashion, throw into confusion the flowers and herbs that bedeck the shroud and chasten the odours of death, and even burst her perfumed cerements, and shatter the wood and the lead that confine her for her burial, it were no sad event: the world would not be worse. The wilderness and the solitary place would be glad for it, and the desert would rejoice and blossom as the rose. Oh glorious hour! thrice hail! the welcome day. "Awake, awake, put on the strength, O Zion! put on the beautiful garments, O Jerusalem, the holy city! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust: arise and sit down, O Jerusalem! loose thyself from the bands of thy neck, O captive daughter of Zion."

SECTION III.

On the Withdrawment of the Holy Spirit.

Every church has an individuality of character. Sometimes this character is formed of elements, which stifle the influences, and quench the emotions of the Holy Spirit as effectually as personal guilt and resistance. In such a church, though it still retain the word and means of grace, there are no evidences that the influences of the Holy Spirit are in active operation. In opposition to the doctrine of the permanency of Divine influences in the Christian church, there is an hypothesis which assumes that, in the history of experimental and practical religion, there are seasons when the Holy Spirit, in a sovereign manner, withdraws his communications and withholds his efficacious operations. This hypothesis is in almost universal acceptation: and it holds spellbound the feelings, the resources, and the energies, of the Christian community. Some qualify this dogma by the sentiment, that the Christian church is truly in constant communion with the Holy Spirit; but that now and then, for sovereign reasons, he imparts his influences more sparingly than at some given periods. Either and both of these statements

compose a quietus for an indolent church, and produce in it apathy, listlessness, and complacent content in her guilty unfruitfulness.

Men's views of Divine sovereignty have always a powerful effect upon their character. The sovereignty of Divine grace is as liable to abuse as any other doctrine; and perverted views of sovereignty have ever exerted a pernicious influence on Christian churches, both on their attempts to save the souls of others, and on the purity of their own fervency of spirit. In the creeds of many, Divine sovereignty means an arbitrary determination, or rather a capricious fitfulness of operation, by which the influences of the Holy Spirit have only a kind of loose, flitting, fickle, and uncertain, connexion with the instrumentality of means. Though it were true, that Divine influences are originally sovereign, yet it does not follow that their administration is, by that fact, rendered capricious and arbitrary. This would be inconsistent with other instances of sovereign arrangements in the works of God. When God, out of all possibles, selected the present boundless system of the universe, he exercised sovereign WILL; but having selected, produced, and adjusted it, the sovereignty which he exercises in its administration is not the sovereignty of will, but the sovereignty of WISDOM, of TRUTH, and of LOVE. He himself has set up limits and bounds, within which we are to expect the exercise and the manifestation of his will and power. The exercises of his will, and the influences of his agency, are now carried on and dispensed according to determinate laws, and fixed rules of communication. Forgiveness of sin, answers to prayer, providential guidance, are all blessings truly sovereign, but not arbitrary; for every hearer of the gospel, and every Christian believer, knows by what means they are communicated, and how they are to be obtained. The influences of the Holy Spirit, are of the same character. They are sovereign but not arbitrary and fickle. With them there is no variableness nor the shadow of capriciousness. To prove that they are "sure mercies" certainly obtainable, and within the reach of the church, for the conversion of the world, we plead the distinct, specific, and unrecalled promises, of God; the actual establishment of a system of means contrived and adjusted for communicating them; the practical and practicable facts in the past history of the promulgation of the gospel; and the unchangeable aspect of the character of God

our heavenly Father, who knoweth that the unconverted world, and a laborious church "have need of these things."

Before the influences of the Holy Spirit were made the subjects of promise, in connection with a system of means, they were arbitrarily sovereign, and might have been given or withheld at mere pleasure. Since they have been promised, they are sovereign only in two senses. First, they are conveyed in the use of certain means, sovereignly appointed by God, and in the use of these means alone, to the exclusion of all the adjustments of human will-worship. Secondly, their communications are sovereignly bounded, by the sovereign limitation given by the Creator to each individual capacity — they are accessible to every one "according to his several ability." In this exercise of sovereignty there is no fitful interruption, no arbitrary restriction. Where the promises and the means are, — and the church is bound to send them everywhere, — there the influences of the Holy Spirit are: and every man who receives them is commanded to take more of them, and to grow in grace. By exercising Divine influences every man can enlarge and improve his "several ability;" and make it of wider comprehension for receiving larger communications of this abundant supply. In the sense, then, of arbitrariness, and capriciousness, and uncertainty, the influences of the Holy Spirit are NOT sovereign. We have proved they are accessible to all — that all men are commanded to live in them, and walk in them — that the apostle supposed it to be as practicable to be filled with the spirit, as it was not to be filled with wine, and that to be without them is a crime in man. The fact, that the Holy Spirit forbad the apostles to preach in certain cities, involves the doctrine that his influences are permanently present in the gospel; for he might have sovereignly permitted them to preach there without his influences, and thereby give a practical demonstration that the gospel can be preached faithfully, but in vain, on account of the desertion and withdrawment of the Holy Spirit. The minds of the apostles would have rerevolted from the hypothesis, of a sovereign desertion of their message by the Holy Spirit, as they would from "another gospel." Until the Church of Christ renounce this sentiment, and renounce it from an intellectual conviction, and a thorough persuasion that it is erroneous in itself, disparaging to the gospel, ignominious to the Holy Spirit, and fatal to the interests of the world, our deliberations will always want confi-

dence, our measures will ever want sustained vigor, and our most sanguine hopes will be at best only doubtful speculations.

I. The hypothesis of a sovereign desertion, or capricious withdrawment, of the Holy Spirit, is contrary to the entire character of God's providential blessings in the world.

On this hypothesis the providence and the mercies of God would be intermittent, and the world would be blessed only by occasional starts, sweeping gusts, and sudden shocks. The results of a sovereign suspension in the administration of gravitation, cohesive attraction, the earth's motion, and the succession of rays of light, would be disastrous in the extreme; and, in the convictions of Christians, such a fitful administration of holy influences would be to the church and to the world equally calamitous. Besides, it is an established fact, that where the influence embodied in any matter evaporates or perishes or withdraws, that portion of matter ceases to be what it was. If the salt lose its savour it ceases to be salt; if the loadstone lose its magnetism it ceases to be a magnet; if the sun lose its heat or light it ceases to be a sun. In the same manner, if a country withdraw its power and authority from an edict it ceases to be law; and if the scriptures lose the influences of the Holy Spirit they cease to be the word of God. In circumstances of such variations and transitions, it is impossible for Christians to apply their energies with vigor, and with confidence in the sufficiency and the appointed instrumentality of the word. The church cannot possibly maintain, either in her retired devotions, or in her public ministries, an unshaken reliance upon the promised influences of the Spirit, when there is, in fact, an absolute uncertainty whether the word handled, on a given Sabbath, or in a given sphere, shall be or not a disowned letter, or an accredited message of the Holy Spirit. Had the actual practice of the Christian church not risen superior to this hypothetical creed, her history would have been as afflictive as that of a world governed by the influence of a fitful gravitation.

II. A sovereign desertion of the Holy Spirit is inconsistent with all the Scriptural accounts of the absence and the non-operation of Divine influences.

The scriptures never ascribe the ineffectualness of the word to anything in itself—nor to the absence *from* it of anything that ought to be *in it*. In reading them we never meet with any hint that the word, in a given case, was without the Holy Spirit. In all the scriptural accounts which repre-

sent the operations and manifestations of Divine influences as being stopped or checked, the interruption and suspension are always traced to causes in man only, and to causes that are described as sinful, wicked, and criminal. The suspension is never a proceeding of mere sovereignty; it is an effect growing necessarily out of the moral relations supposed, and resulting from the facts of the case, and from the actual positions of adjusted means and causes. Such a suspension, so far from being sovereign or arbitrary, is only a measure of Divine faithfulness to His own wise arrangement of things; and it is a measure of righteousness, as much so as the poverty of the idle and the remorse of the guilty, are a just suspension of the happiness of these characters.

God distinctly and solemnly asserts that the cause of suspension is not in his sovereign pleasure, but in man;—not in man's incapacity, but in his perverse abandonment of the means of conveying holy influences, or in his voluntary inaptitude for their operations and tendencies. "When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; YOUR HANDS ARE FULL OF BLOOD." (Isaiah i. 15.) "Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isaiah lix. i, 2; l. 1, 2.) "He will even hide his face from them at that time, as they have behaved themselves in their doings." (Mic. iii. 4.) These three testimonies bear witness, that the suspension of the operations and developements of Divine influences is always traced to the sovereignty of human capriciousness, and never to the arbitrariness of the Holy Spirit.

It has been conjectured that the numerous instances of the inefficacy of the word, as among the Israelites under the miracles of the wilderness, the Jews under the prophets, and nations now under the gospel, are proof that the influences of the Holy Spirit are not always truly present. This is a mere conjecture, for all the persons, in every age, who are instances of this inefficacy are charged with the crime of resisting the Spirit of God. Did the Holy Spirit ever work on these persons *without* the word? If he did, then it was not by disregarding the *word* that they resisted the Spirit, but by quenching some miraculous impulses. If HE did not affect them by his word, but without the word, then their rejecting

the word was not resisting HIM. On this hypothesis their sin is, that they only rejected truths in which, at the given time, there was no Holy Spirit. If any minister of the word, who disputes the permanent presence of the Holy Spirit in the gospel, will try to convince his congregation of their heinous criminality in rejecting truths, that have no influences of the Spirit in them, he will feel the flimsiness of this position.

Of all sentiments connected with sovereign desertions, the most revolting is that which ascribes the unsuccessfulness of our Lord's personal ministry to the Holy Spirit's withholding his influences. Never could an assertion be made more opposite to the reality of the case. Our Lord himself was full of the Holy Ghost, even without measure. There was no absence or suspension of Divine influences in him to occasion his failure. There was nothing in the character of his ministry, or in his manner of dispensing it, that was calculated to prevent his success; for he spake with authority, with the power of God, and the words that dropped from him were "spirit and life." The narratives of his life and ministry never intimate that his preaching failed through the want of Divine influences. Jesus Christ himself invariably ascribes the unsuccessfulness of his ministry to the obduracy and unbelief of his hearers. Our Blessed Lord marvelled at the unbelief of men: had he thought that a Divine influence beyond what was in his ministry was necessary to make them believe, and that this influence were sovereignly withheld, on no known principles could he have really and sincerely marvelled. This is demonstrated by the melancholy fact, that the abettors of sovereign withdrawments DO NOT marvel that sinners are not converted. Our Saviour told his hearers that, having attended his ministry and yet believed not, they had "no cloak for their sin." In the present day, the hearers of the gospel solace themselves in this doctrine of sovereign withdrawments of the Spirit, as in a mail impenetrable, which forms an ample and safe cloak for their sin of unbelief. Such an account, then, of our unsuccessfulness is evidently inconsistent with all the scriptural representations of the inefficacy of the ministry.

III. Sovereign withdrawments of Divine influences are in opposition to the scriptural character of God.

While, with a solemn appeal to his eternal God-head and character, he reprobates the imputation that the inefficacy of

truth is owing to his sovereign will, He announces himself as being ever disposed and willing, ever ready and anxious, to manifest the influences of his grace. He appeals to the sympathies of a father, and says, "If ye being evil know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." He even appeals to the sensibilities of a mother, and says, "Zion said, the Lord hath forsaken me, and my God hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." He is sometimes described as longing to make large communications of his Spirit: "O that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea." Another description represents him as maintaining an undisturbed permanency in his word and ordinances: "The Lord thy God in the midst of thee is mighty, he will rejoice over thee with joy, he will rest in his love." Indisputably such a rest must mean more than a casual sojourn, and more than a flitting visit. The Blessed God even challenges his people, by their use of means, to put him to the test whether he is really present in them or not: "Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This is the character of the God of Love, who delighteth in mercy, and who cannot lie. This God has said, "I will never leave thee nor forsake thee." For a people to turn on his character petulantly, and aver that, after all, he sovereignly withdraws his blessing from the means, is the arrogant presumption of hardened insolence.

IV. To teach that the Holy Spirit occasionally withdraws his influences from the ministry, for reasons of sovereignty, is an attempt to destroy that which is imperishable — the immutable and eternal obligation of duty.

When the sinner receives the impression that, in conversion, God sometimes works without means and passes them by, or that the connexion of his influences with the means is only casual and uncertain, it were no strange thing that the sinner himself should pass them by, and slight and neglect them as having no great value in the process of his salvation. He not only becomes reckless of all obligations to use means

to save himself and others, but at last he pervicaciously asserts the use of means to be an impious act of meddling and interfering with what God says He himself will do.

Divine injunctions imply an adequate supply of means. Every command of God supposes accessible a sufficient supply of the influences and strength necessary and requisite to the discharge of the obligation. God is not the task-master of slaves, who enjoins the ends and withholds the requisite and adequate means. In universal nature, we find all the requisite physical influences already beforehand with us, as to our temporal duties; it were, therefore, wrong to surmise, that gracious influences will be lacking when we enter on the experiments and duties of religion. In moral obligation, if a system of means does not imply a present and ready communication of the requisite influences, and if the communication is not co-extensive with the length and breadth of the means, then a command to use them would be like the mandate to till and sow the ground, where the influences of the seasons were withheld. If there be a difference between right and wrong, it is wrong to command a man to see when he is not supplied with light, or furnished with eyes, and also when either of these are withdrawn or withheld. When God ordered that the Israelites, who were bitten by the fiery serpents, should look to the brazen serpent in order to be healed, the command implied an adequate supply of the requisite means and influences. Of this character is now the evangelical command to believe the gospel. The command means that man is to believe that the gospel is "able to save" him. The gospel is able to save him only as it is "the power of God," and full of the influences of the Holy Spirit. If these influences are not ever present in the gospel, but sometimes sovereignly withdrawn, it cannot be *always* man's duty to believe that the gospel has this character; for occasionally it would be believing what would not be true. It cannot be the obligation of man to believe that the gospel is the power of God to save him, at the interval in which that power is actually not present. The unconverted believe that the influences of the Holy Spirit are NEVER present, except, perhaps, when they feel some convulsive shocks of remorse; and, therefore, they think themselves *never* under obligation to believe the gospel. In this estimate the hypothesis of a sovereign withholding of the Spirit, is their sovereign defence for procrastination.

V. Any arbitrary withdrawment of the influences of the Holy Spirit would tend to shake the confidence of Christians in the inviolableness of the Divine promises.

On no duty or privilege do the inspired writers more insist than on "trusting in the word of the Lord." On the supposition that this word is sometimes full of sweet influences, and that at others they are sovereignly withdrawn or withholden, it is inconceivable how an unwavering confidence can be placed in its character. "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation." Here is nothing either fitful, casual, or uncertain: all is firm and strong consolation. If there be any uncertainty in the Divine sovereignty, it is impossible for the church to depend with certainty upon what is in its exercise absolutely uncertain. To suppose God sovereignly to withhold or withdraw his promised presence from his own ordinances, is nothing less than the sober reality of Elijah's ironical imagery addressed to the prophets of Baal, a divinity absent from his sacrifices, a deity from home, and his temple and oracles deserted. With a confidence of such character, and on such grounds, it ceases to be a marvel that so many efforts and measures of Christians and of churches should prove feeble and abortive. No man has really tried the following promises and found their influences absent: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." No man has ever borne a testimony, that he tried these wells of salvation, and found that their living waters had retreated. Hear what God testifies concerning them: "Every one that asketh receiveth, and he that seeketh findeth." In opposition to this record, the hypothesis, which we are combating, asserts that there are seasons in which inquirers may ask and not receive, may seek and not find, because that the treasures which encouraged the application, have been sovereignly withdrawn or temporarily hidden. Let the church be of good cheer, the word of the Lord standeth sure. This promise has never been shaken or enfeebled: "I WILL NEVER LEAVE THEE NOR FORSAKE THEE." Let every Christian rouse and ply his energies, and say "I will go in the strength of the Lord." An angel can say no more: the church should say no less.

The supply of influence and strength is as certain to one as to the other.

VI. The various principles, which form the hypothesis of a sovereign desertion of the Spirit, are incongruous and inconsistent with each other.

It is imagined that these sovereign withdrawments of the influences of the Holy Spirit take place to try the virtues of believers, and to exercise the graces of the Christian church. The advocates of these sentiments do not suppose that the suspension of the operations of Divine influences is the result of sin and unbelief, and of voluntary and wicked inaptitude for their developements; but an arbitrary measure sovereignly adopted to test and prove the patience of the saints. It is difficult to conceive what Christian graces can be exercised, when God has deserted both ourselves and the means of grace, unless we say that doubts and fears are graces of the Spirit. It is manifest, from the language of many, that if doubts and fears are not genuine graces, they are generally esteemed as the current representatives of the precious metals. They are never supposed to betoken an unconverted state. Yet, how to doubt whether God be as good as he is described in his word, or to fear that he will not keep his promise, can be a virtue, or the representative of grace, seems inexplicable.

What grace can be exercised in this supposed state of desertion? We cannot exercise FAITH in his promise, when he himself has deserted it. We cannot exert our confidence and trust, when the Only Friend on whom we could calculate has failed us. Nor can we display humility, when commands are enforced with rigour, and the adapted and adequate means capriciously held back. Hope cannot be exercised, for that implies a fixedness of character in the Rock of Ages. Surely we are not expected to exercise joy; for the withdrawment of God is the chief ingredient of hell, and to rejoice in such circumstances would be a crime and an outrage. The incoherency of these elements appears further from the facts, that all these and kindred graces originate in the influences of the Holy Spirit, are fed and sustained by them only, and consequently can never be exercised where the requisite influences are not present. To exercise graces without the influences being present, would be as hopeless as to exercise sight, choice, and motion, without life or when animation was suspended.

VII. The supposition of a sovereign withholding or withdrawment of the Holy Spirit sheds a disastrous, benumbing, and deadening influence, on the energies and operations of the church.

Disastrous and fatal must be the delusion, which teaches us to regard that as an evidence of God's love, which is in reality the glaring proof of our own sinful and wicked inaptitude for Divine influences. The man who believes in these arbitrary desertions, seldom or never thinks the worse of his own moral character for being under them: they are deemed the evidences of his adoption. The inconstant and unstable variations of the paternal conduct are, in his estimation, proofs and tokens that he is a child of God. So far from blaming HIMSELF for the withdrawments of the Holy Spirit from the word and ordinances, he calculates on sympathy, expects compassion, and deems awakening rebukes as only the cruel mockings of the sons of the bondwoman. A church in these circumstances asks for the prayers of their brethren as a people under a misfortune, and not as a people in a wrong. When has any church, at the close of a month, or at the termination of a year, reproached ITSELF for the little success which had been realized; or *blamed* and *pitied* any congregation that continues to dally with the means of grace? Such self-reproach would lead to a vigorous and impartial scrutiny into its own inaptness; and such a condemnation or commiseration of unconverted men would awaken it to a jealous concern for the glory of the gospel, and to an earnest longing for more numerous conversions. Instead of this salutary process, Christians, at each annual retrospection, solace and soothe themselves with the sovereign elixir that the influences of the Holy Spirit were sovereignly withdrawn. That sentiment must be pestilential and blighting, which gives ease and contentedness to a church in a state of real departure from God, of guilty unfitness for his influences, of offensive lukewarmness, and of condemnable unbelief. True it is, that when success is realized, the church heartily and exultingly ascribes it all to the Holy Spirit; but when a minister fails, or a mission declines, or a congregation decays, the church is not equally hearty in ascribing the miscarriage entirely to her own neglect or inaptitude. The moral state of our country is no more the result of Divine sovereignty, than patrician profligacy and plebeian pauperism; all are the results of means which we ourselves have put in operation, or else the

natural effects of our own negligence. The coldness, formality, apathy, and barrenness, of our churches should no more be ascribed to arbitrary withdrawment of Divine influences, than are our waste lands and forest-grounds, whose enclosure and cultivation we either voluntarily neglect or deliberately oppose.

When the influences of the Holy Spirit do not make themselves manifest in holy and spiritual phenomena, the church must be in a wrong state. It is a state with which Divine influences will not combine, or into which they will not enter. The church must honestly inquire into the frame and position that would put it into fit and direct communication with the influences of the Holy Spirit. 1. There must be serious alarm at the symptoms and evidences of their interrupted operations. These plague-spots are the want of progressive and eminent holiness in the members of the church; the rarity and painful fewness of conversions to the gospel; defective, partial, and neutralizing exhibitions, of evangelical doctrines; the indulgence and toleration of unhallowed tempers, such as worldliness, pride, contention, and implacable dispositions; truckling to the behests of fashion and formality in religious exercises; and the clammy lukewarmness of dead devotion. 2. There must be pungent convictions of the immense value and importance of Divine influences. They must be esteemed as better than all temporal mercies and earthly blessings. All other mercies are nothing but what these influences of the Holy Spirit make them. We are never at pains to detain a fellowship that we do not value: pressing a friend to stay shows that we value communion with him. It is a cardinal rule in the administrations of the Spirit to bestow favors, only where they are most profoundly estimated and prized. 3. There must be grief and sadness of heart at the probability of their suppression. "Our sins testify against us." The way to prevent such a severe judgment is to acknowledge that we deserve it. We can have no hope of remission by extenuating our guiltiness. "Godly sorrow *worketh*," and it must work in us, until we feel contrition for our sin, justify the Holy Spirit in the suspension of his operations, and dread the wretched consequences of our departure from the Spirit. 4. There must be fervent pleadings that this suspension may not continue. We must show that we are afraid of parting with the Holy Spirit, and that nothing is more desired than his return. All the

splendid promises of Divine influences exhibited by Ezekiel to the languishing church of his day, are clinched with this provision—"Yet for all this I will be inquired of by the house of Israel to do it for them." Our prayers must be the expressions of full and firm resolvedness to part with everything in us incompatible with the operations of the Holy Spirit. We must say, like Jacob, "We will not let thee go." We will avail ourselves of all means and seasons of intercourse with him; we will resign everything that has offended him, we will renounce all rivals to his claims; we will entertain him like God; we will wait on him with our "loins girt about," ready to obey every suggestion; we will keep his temple undefiled, and keep alive the holy fire on his altar; and we will say, "O the hope of Israel, the Saviour thereof in time of trouble—thou, O Lord, art in the midst of us, and we are called by thy name, LEAVE US NOT."

CHAPTER VI.

ON THE ANALOGY BETWEEN MODERN REVIVALS AND THE REVIVAL WHICH TOOK PLACE ON THE DAY OF PENTECOST.

A RELIGIOUS revival operates on the interests of devotion, in the same manner as the revival of literature has influenced the interests of philosophy and science, and as a revival of trade affects the commercial interests of a country.

Revival in religion is that process by which there is in the minds of men throughout a church, or a district, a return from a religious languor, or recovery from moral apathy, to a universal and general sensitiveness to the influences of the Holy Spirit operating by religious truths and ordinances. Sometimes a whole church is simultaneously awakened to the vast importance of religion. All the members feel and mourn their languor and their lukewarmness. A deep and unusual confession of sin gives a powerful tone to all their devotional exercises. All their sympathies quiver with lively anxiety for the conversion of sinners, especially of their relatives, connexions, and neighbours, and even of all nations. Their minds are duly and properly excited by the magnitude, the

force, and the beauty, of religious truths. An excited mind is always calculated to excite other minds; and the Holy Spirit makes use of these relations and dependences of psychological sympathies, to awaken a general concern for salvation, in a district that previously resembled a valley of dry bones, and gives to religion a revival and a resurrection, where it was likely to meet a grave.

A revival is the Spring of religion, the renovation of life and gladness. It is the season in which young converts burst into existence and beautiful activity. The church resumes her toil and labor and care, with freshness and energy. The air all around is balmy and diffusing the sweetest odors. The whole landscape teems with living promises of an abundant harvest of righteousness and peace. It is the jubilee of holiness. A genial warmth pervades and refreshes the whole church. Showers of "vernal delight and joy" descend gently and copiously. Delightful influences are wafted by every breeze. Where the dead leaves of winter still linger, the primrose and the daisy spring up in modest loveliness. Trees long barren put forth buds of beauty and power. The whole valley is crowned with fragrant and varied blossoms. Forms of beauty bloom on every side, and Zion is the joy of the whole earth. If the spirit that renews the face of the earth is a spirit of beauty, in the elegance of the germs, the tints of the buds, the verdure of the foliage, the splendor of the blossoms, and the witching glories of the matured fruits of nature, "how great is his beauty," when acting out his lovely and holy perfections in revivals of religion. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of BEAUTY unto the residue of his people." This is his promise concerning these seasons of refreshing from his presence: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return, they shall REVIVE as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." These passages are redolent with the influences of the Reviving spirit. They make the reader feel himself in the midst of their fragrant odors and beautiful glories.

Such a season to the church of Christ was the day of Pentecost. Since that day, the church has been favored with many days of kindred glory and similar results. When it is

asserted that there is analogy between the results of the effusion of the Holy Spirit in the present day, and those produced on the day of Pentecost, the miraculous gifts are excepted, as being only necessary for that occasion, and as being an accident, rather then an essential part, of that spiritual phenomenon. By modern revivals I understand such seasons as have been produced in the sixteenth century by the Reformation in Europe; in the seventeenth by the ministry of the Puritans in England; in the eighteenth by the labors of WHITEFIELD and WESLEY in England, by President EDWARDS and BELLAMY and the TENNENTS in America, and by the ERSKINES and the noble band of the Seceders in Scotland and in the nineteenth century by the religious societies and institutions of England, and especially by the faithful preaching of the gospel in the Welsh and American churches. The Acts of the apostles supplies us with a permanent and sure test, by which we can try and prove the genuineness or the spuriousness of modern revivals. The revival of the day of Pentecost was indisputably a genuine production of the Holy Spirit. If we reject any modern revivals for any developements which appeared in the revival of Pentecost, we reject a true and real work of the Holy Spirit. If any element mingle with a modern revival, which was not an ingredient in the pentecostal renovation, it is so far to be rejected. In tracing the analogy between the early and modern revivals, it is not intended that their character is identical, but similar.

I. They both originate in a spirit of humble, united, and expectant prayer. The revivals of modern days have generally sprung from a painful sense of worldliness, apathy, and indifference, an earnest longing for a better state of things, a holy separation from every thing injurious to devotion, a solemn renewal of covenant consecration to God, a serious concern for wholesome doctrine and salutary discipline, and a believing prayer for the influences of the Holy Spirit. Such was the origin of the Pentecostal revival. After Jesus ascended, the disciples retired for devotion. They went up into an upper room, and all continued with one accord in prayer and supplication, and a season was set apart for special devotion. In this posture of ardent devotion and intense concern, they disowned Judas, and chose a new laborer to "take part in the ministry and the apostleship." They continued in these protracted exercises of devotion for ten days "waiting for the

promise of the Father." And when the day of Pentecost was fully come, they were all with one accord in one place, or about one thing, still maintaining, united, expectant, and believing prayer. They were all members one of another, and prayer was their warm, vigorous, circulating tide of life. Prayer recognized the promise of the Spirit, avowed the necessity of his interposition, and depended on his energy. The object for which they prayed was defined in their mind, and stood out in distinct view; and that was the Holy Spirit. They did not ask amiss; their prayer did not swerve from the right mark for by-ends or low aims. It is the prayer that is concerned for the Spirit, that will be answered by the Spirit.

II. Both commence with the ministers of Christ.

The unction descends first on the head of the priest. The sun shines first on the mountain tops of Zion. The watchmen are the first to be concerned for the city. The shepherd of the flock is the first to discover the rich and green pasture. Ministers themselves begin to burn with an intense desire for the salvation of men; and this kindles with a fervor and energy that consumes all their ease and indolence, their plans of study and literary speculations, and their formal habits, and even tenor of their reputation. They see farther into the vast amplitude of their ministry, have a humbling consciousness of their inadequacy to fill up its outlines, and feel a vital sensibleness of their entire dependence on the sufficiency of the Holy Spirit, the *alpha* and the *omega* of their efficiency. They call upon their souls, and summon all that is within them, to act for the glory of Christ, and for the conversion of the world. Wishing to destroy the cold and the chill that has frozen up their powers, they stir up the gifts within them, into glowing compassion for the souls of men, and into kindling zeal for their salvation. They acquire an uncommon and unusual energy of devout character, and of religious effectiveness, in aptness and force, for grappling with the rebellious conscience, and in graceful gentleness for binding the bruised reed.

On the day of Pentecost the apostles were the first to receive the baptism of fire. "There appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Never were men more thoroughly altered and changed, than under this transforming baptism, were the apostles themselves. Ex-

cept in their names we scarcely recognize their personal identity. This "baptism from heaven" permeated their constitutional temperaments, pervaded their intellectual stamina; and, consequently their whole moral and religious character became "of the Spirit, spirit." All their powers were engaged by this influence, excited by it, and borne along by it. "Are not all these which speak Galileans?" said the scoffers; a question expressive of deep contempt and keen reproach for the men, who had been hitherto notoriously rude, uncultivated, and uncivilized. The change in Peter is a specimen of the altered character of them all. Peter rose in the midst of the gibes and the sneers of the murderers of his Lord, men who were still ready to imbrue their hands in the blood of his followers. First, he trembled before a damsel; and to escape the derision of menials, he denied his master with an oath. Now, he is bold, collected, ardent, forward. He felt for the guilt of his hearers, and charged them with the heinous crime, and dared their ridicule. He felt for the glory and character of Christ, and vindicated him from the injurious imputation under which he was murdered. He felt for "the love of the Spirit," and defended his influences and operations against the silly charges, the unreasonable objections, and the furious opposition, of the multitude. The holy fire, that burned on their own altars, radiated to all round them.

III. Both are open and public, and attract public attention. These things are not done in a corner. A revival is not a mere renewal of secret prayer, or a restoration of family piety only, but a renovation and extension of social religion and of public devotion. Religion has nothing to hide, but everything to reveal. It is like the light; it can do good, only by being revealed and exhibited. The wider it is manifested, the more extensive will be its influence. In the revival shadowed in the vision of the valley of dry bones, there was first a noise, and then a shaking throughout all the plain. Revivals always produce vigorous stirrings in a church, and excitement in a neighborhood. The smooth and chilling ice of the frigid latitudes of formality is disturbed and broken up, and all the barks and ships that were frozen in them are set at liberty. The snows of winter are melted from the face of the earth, and all men awaken to activity and labor. Revivals disturb the formalist, the indolent, the lukewarm, and the wicked. They produce a turbulence in the conscience, an

agitation in the mind, tumult in the emotions, commotion in the sympathies, and vigorous animation in all the faculties. A striking conversion of some notorious sinner agitates a whole district, and makes the multitude cry, "What meaneth this?" Men come in crowds to the means of grace, and they behold the wonderful works of God all around them. The revival scenes arrest every bystander, impress every visitor, force scoffers to inquire; and the tidings of them reach unto remote districts and even distant nations. So the revival of Pentecost was noised abroad; the multitude came together to witness its phenomena, and men of every nation under heaven were amazed at it; some doubted concerning it, and others derided it; but all bore the tidings of it far and near, and thus prepared the way for the apostles to visit their respective countries, that they might diffuse the savor of the knowledge of Christ in every place.

IV. Both are liable to misrepresentation, derision, and mockery. Revivals baffle all the penetration of philosophers and metaphysicians, who labor in vain to account for them on psychological principles in mental philosophy. To the pentecostal question, "What meaneth this?" as to the bold interrogatory of the Hebrew bard, "What ailed thee, O thou sea, that thou fleddest?" no answer can be full and true that excludes the agency of the Spirit of God. A religious revival is everywhere derided and mocked by formal, nominal, superficial, and hypocritical, professors of Christianity. With them it is both a strange and a wild fire; so strange that their hearts never glowed with it; so wild as to rise beyond and above the rites and forms, which they had officiously decreed for its bounds and limits. Its enemies sometimes represent it as the working of an over-heated imagination, or the trickery of pulpit elocution, or fanatical excitement, or a transitory enthusiasm. Yet none of its opposers are satisfied with their own account of it; for when they have exhausted their invention of opprobrium, they return to the question, "What meaneth this?" They see that cavils do not account for it, that profane merriment does not explain it away, and that impious mockery does not wither its power.

In the revival of the Pentecost, "when this was noised abroad, the multitude came together and were confounded; and they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking said, These men are full of new wine." They first of all wondered at

the scene they witnessed. They did not understand it, but thought it reasonable to try to account for it. They hesitated to what principles they should ascribe it. They had not the piety to ascribe it to God, nor the honesty to confess that they did not understand it. Rather than avow their own ignorance, they rush into the absurdity of supposing that intoxicating drinks, which rob all other men of the use of reason, taught these men to speak various languages. As there is an analogy between early and modern revivals, so there is between the treatments which they have received. The derisions, mockeries, insinuations, and bad argumentations, which were heaped against the revival of Pentecost, are accurate specimens of all the objections brought against modern revivals.

The query will suggest itself, why are not revivals so ordered, as that their Divine origin should be self-evident and the danger of misunderstanding them be prevented? The reply is, — even the acknowledged works of God are to be *sought* out, — he employs in his works the agencies and operations of second causes, — much of the force of any evidence depends on the previous disposition of the inquirer, — and even miracles have not been regarded by enemies as self-evident proofs of a Divine agency. A genuine revival puts all its opponents in the dilemma, either of denying it to be a work of God; or, on their concession that it is his work, of asserting that he does not execute his designs in the best and wisest manner: for otherwise, say they, he would have prevented human corruptions from mingling with his works.

V. Both are produced and maintained by the same kind of preaching. Revivals are produced by the same class of doctrines. The ministry found most efficient in reviving religion is the ministry that gives prominency to the influences and the operations of the Holy Spirit, — that gives a plain, faithful, and vivid description of the person, the character, the sufferings, and the glory of Jesus Christ, — that presses on the conscience the tremendous evil of sin and unbelief, — that enforces the irrefragable obligation of immediate repentance, and that exhibits the cardinal and peculiar doctrines of the gospel openly, fully, and distinctly, without any attempt to qualify, to harmonize, or to neutralize, their forces. Let the person, who suspects revivals to be the effects of a spurious excitement produced by pulpit artifice, read President Edwards's Sermon on *Justification by Faith*, and ask himself, "Is this sermon likely to produce a wild enthusiasm?" Let

him then read the history of that discourse, incomparable for magnitude of thought, calmness of discussion, and an unchiselled simplicity of expression, and learn that it was by such a pulpit exhibition as that, one of the most extensive and influential revivals of America was produced.

Revivals appear to be produced as much by the same *manner* of exhibiting doctrines, as by the same class of doctrines exhibited. The manner of such preaching consists in a plain, simple, forcible, and direct, exhibition of "the word." The pure and the entire word is exhibited to the mind. The peculiarity of the manner is in its directness to the heart, and imperiousness to the conscience. Its language is "thou art the man," and the hearer feels that the minister means *him*. Its tone is "Now is the accepted time;" and it demands and enforces an immediate surrender. Laodicean preachers compose sermons that, like a prism, make their congregation feel delighted and charmed with the diversified hues and colors of their imagery. Revival ministers make their sermons, like a lens, to concentrate the rays of truth, and exhibit them, with an unflinching hand, in near connexion with the sinner, till they burn and inflame his heart.

Now read the sermon preached by Peter on the day of Pentecost. It is a specimen of revival preaching, and a model for awakening sermons; and these are the sermons which the church requires. Here is a clear presentation of scriptural truths to the mind, without any declamation and official oratory. All is argument, clear, plain, simple, cogent, scriptural, fit for the occasion, direct to the hearers, inflexibly hard indeed, but forged in the furnace of a burning heart. The most intricate and awful doctrines of divinity are presented in their own simplicity, bold outline, and rugged grandeur. Why cannot we preach the Divine predestination and the guilt of sinful agency as Peter preached them? He preached them both; he qualified neither; nor did he make one neutralize the other. Had he attempted this he would have amused his hearers, instead of convincing and converting them. The sinner's conscience is relieved from itself, when the preacher stops to harmonize. In these straight-forward statements, Peter felt that his hearers had reason and conscience and feeling, and ability to perceive the light of evidence. His sermon is full of argumentative evidence of his leading topic. He *reasoned* with them from scripture and fact. He aimed at *convincing* them. He never thought

what kind of preacher they would esteem him. He wanted to convert and to save them. He felt that they were sinners above other men, but he supposed that, depraved as they were, they were reasonable creatures, could feel the force of argument and proof, — could be influenced by a clear exhibition of truth, — could feel their guilt, if he *proved* to them they had murdered the Lord of glory, — could repent of the enormous atrocity charged on then, — could yield homage to the claims of the Son of God, and yield it THEN, while he was addressing to them arguments, which were adapted to accomplish what he desired. Why cannot we preach in this way? Is there not a lurking dread lest some good people should adjudge us not clearly orthodox? *Proh pudor?* who are these inquisitors of orthodoxy? Was Peter orthodox under the influences of the Holy Spirit? Was Jesus Christ orthodox on the mount? And what is this reputation for orthodoxy worth? Is it worth the departure from the scriptural models of preaching? We cannot be convincing in our discourses, if we preach with the supposition that our hearers have not the use of their rational powers. We cannot be persuasive, if we imagine that it is not in their power to yield to evidence. We cannot be pathetic, if we believe that it is impossible for them to feel the weight and the force of the truth. We cannot convert a sinner from the error of his way, if we think that he is not possessed of conscience capable of feeling guilt. Revival preaching is that which undersaps all the rocks and towers around conscience, lays a train to fire it, and demands an immediate and unconditional surrender of it to Jesus Christ and his Spirit.

VI. Both affect the bodily frame and the animal feelings of men. A genuine revival, or religious liveliness, is the living and vitalizing influence of the heavenly Spirit. If it degenerate into mental enthusiasm or psychological excitement, it loses its character of revival: it will be feverish, convulsive, noisy. We are warranted to employ any means which are the most likely, and the best calculated, to awaken the feelings of men. These feelings express themselves by signs stronger and more forcible than language, and, therefore, more powerfully affect others. We are so constituted by our Maker as to be greatly affected by their expression; there is, consequently, neither sin nor weakness in being affected by them, or in affecting others with manifestations of them. The influences of the Holy Spirit reach these psychological sym-

pathies and instincts of our nature, and make them to be links in the chain along which, as in electricity, the powerful and invisible energy is conveyed. This is clearly implied in the instructions of Paul to the Corinthians as to the effect of spiritual influences, "If all prophesy," (that is, explain truth, or speak under a Divine influence,) "and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you of a truth." (1 Cor. xiv. 24, 25.) It is evident, therefore, that open expressions of religious emotion were not unusual in the assemblies of the early churches. Paul recommends this in a church on which he is enforcing "decency and order." He supposes an unconverted man to hear the preachers at Corinth; and while he listened to them, all of them carried conviction to his mind, and roused his conscience to judge and condemn him; his very secret thoughts and practices were made manifest, he was overwhelmed with distress, gave vent to his feelings, and confessed the power of Divine truth.

The apostle does not suppose that such an expression of emotion, as even "to fall down on his face," would disturb the order of worship, but asserts that even by such an act the subdued convert might "worship God." Sometimes, under the ministry of the gospel, and amid the solemnities of ordinances, a sinner may have such living impressions of Divine truth as to oppress, overwhelm, and subdue his bodily frame. This is to be accounted for by the influence which an excited mind has on the body. Facts every day prove that impressions on the mind can make the body languish or sink under them, and seek relief in "groanings which cannot be uttered." There is nothing unreasonable, unnatural, or unphilosophical in such an effect, unless it appear to be disproportioned to the actual impression on the mind. The emotions of a criminal when hearing his sentence, or when on the scaffold receiving the king's pardon, are not, however irregular and apparently disordered, thought to be disproportioned to the actual impressions on the mind; and accordingly they are not only vindicated, but expected. If there be truth in the sentence of the gospel that he who believeth not is condemned; and if there be truth in the doctrine of forgiveness of sin; the emotions of the sinner, that believes either, or both, cannot be disproportioned to the magnitude and reality of the case.

It does not speak well for our churches, that such expressions of deep-toned penitence and love should have a tendency to disturb or diminish the solemnity of worship. Serene reverence is truly an inseparable element of public devotion. If this be injured by such manifestation, we should inquire whether the cause of disturbance be in us, or in the penitent. If the penitent really discovers that the wrath of God abides on him, or finds that Jesus Christ is able to save the chief of sinners, and receives these truths with feelings which he cannot suppress, what is there to disturb "our reverence and godly fear?" There is nothing to prevent our reverencing the authority that condemned him, or the love that forgave him. The unrestrained expressions of real compunction are not extravagant; it is only the imitation of them, by those who do not actually feel them, that is outrageous. The dislike of them in the church, is a morbid dread of the world's disapproval of them; as if the public opinion of a world, confessedly inimical, were to be the judge and guide of spiritual and holy operations, and the arbiter of the best methods of conversion.

The pentecostal revival was of this character: "When they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" Peter instantly directed his discourse to their case, and then "fear came upon every soul; and they, continuing daily, with one accord, in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Does my reader feel that, had he been present on the day of Pentecost, his devout and godly fear in worship would have been diminished by what he saw and heard? Then the fault must be in him, and not in the converts who were "pricked in their hearts." These men were guilty, and it was right that they should feel their guilt, for they would only feel the real truth of their case. They had a deep sense of a crime which they could neither recall nor undo. They had compunctions of conscience which they could not heal. They had serious and overpowering alarm and apprehension of the wrath of God against their sin. And they had intense desires, amounting to agony, to be delivered from this distress. These emotions were real, were appropriate to the truths exhibited, and were what *ought* to be felt. Was it wrong, then, to express them? Their ex-

pression will, indeed, disturb, and ought to disturb, the cold and dull uniformity of ceremonial worship, but will not diminish the reverential solemnity of fervent devotion. Let a church, then, that prays for pentecostal effusions of the Holy Spirit, inquire whether it be prepared for pentecostal scenes and pentecostal animation.

VII. Both produce numerous conversions. In seasons of revival a nation is born in a day, and the number of converts is as the dew from the womb of the morning. Men crowd to the house of God as doves to their windows, and hundreds and thousands are added unto the Lord. The church is edified as God's building, and reared progressively by a great accession of living stones. The number of churches is greatly augmented, and new congregations are formed and planted in every direction. In many instances, the converts have been too numerous to be received into the fellowship of the church, according to the usual form. An increase in the number of the saved is highly delightful to the church: as the church is social, it rejoices in accessions to its fellowship and strength; as it is benevolent, it feels happy that men are rescued from the danger of perishing; as it is holy, it delights in the diminution of sin and the increase of purity; as it is active, it is glad in the fruits of its labor; and as it is the bride of Christ, it glories in his seeing of the travail of his soul.

These numerous conversions were characteristic of the revival of Pentecost: "The same day there were added unto them about three thousand souls." "And the Lord added to the church daily such as had been brought into a state to be saved." When Christ promised that the Spirit of Truth should come and convince the world of sin, the promise comprehended all that was accomplished in these numerous conversions. Had the same augmentation taken place on the next sabbath, it would not have been deemed an excess or extravagance beyond the intent of the promise; and had it taken place every day from Pentecost till now, the extent and fullness of the promise would have justified it. Fear not that, at a pentecostal rate, conversions would become too numerous. According to calculations current for general purpose, eight persons die every minute, making in the twenty-four hours the sum of eleven thousand five hundred and twenty. Take out of this sum three thousand real converts to Christ, and there will remain eight thousand five hundred and twenty, an awful amount, after all deductions for

infants, of souls perishing for lack of knowledge. Were the eight hundred millions of the earth's population under the powerful ministrations of truth, and three thousand converted every day, very near eight hundred years would expire before the whole lump would be leavened. The church must not be satisfied with an accession of converts, that only keeps up with the number of the dying and the backsliding, she must seek an augmentation that will increase and multiply her holy energies.

VIII. Both give a powerful impulse to benevolence. Religion enlarges the heart and unclinches the hand. The religious institutions of England, since the revivals of Whitefield and Wesley, have given an impulse that has thrilled the world; and the benevolent societies of America are, like her rivers, numerous, large, deep, full, ever-flowing, and irresistible. Revivals have never impeded the measure of benevolence, nor manacled the energies of charity. Revivals make men devise liberal things. Money leaves the heart and gets to the hand, and the hand conveys it to the treasury of Christ. The Christian feels that the only distinction which money confers on him is, that he is better furnished for doing good, and that it increases his responsibility as a good steward. Every hypocrite can submit to a religion that costs him nothing. The love of money is the root of all evil, and the resignation of money for Christ, at the call of duty, and in faith, is the root of all practical good. The Holy Spirit which, in revivals, sets his seal on the souls, and the bodies, and the characters of his people, sets his seal also upon their property, and it becomes sanctified to Christ.

Such were the effects of the revival of Pentecost. "All that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This modification of benevolence took its form and shape from the peculiar circumstances of the time, and is no more binding upon us than their continuing in the temple. Attachment to money is one of the most virulent passions of the depraved heart. Nothing but religion can subdue it, and one of its first operations is to open the hand that grasps the

world. Revivals of religion have done more to benefit the world, even in civilization, than the revivals of literature or revivals of commerce.

IX. Both exert a stong and mighty influence on public opinion. Religion rises on the world with the beauty, the brightness, the power, and the majesty, of the sun, claiming the reverence, the veneration, and the homage of all men. There are frequently, in revivals, seasons in which the solemnity was so great, and the silence so profound, as to oppress the mind with an emotion of insufferable awe. The impressions on the multitude have been deep and subduing. Convictions were felt amidst the stillness of death. Men, at these times, retire with their convictions, and with their judge, to an obscure retreat or the sacred closet, and there transact their high affairs with a solemnity akin to that of the judgment-day.

This is much exemplified in the protracted meetings in America. Multitudes resort to them, in a disposition of unusual candor, to listen to the message of truth, and they are softened and subdued into deep seriousness. They desire to hear more. They reflect more. They expect Christians to converse with them. The deep concern of others for them makes them feel for themselves. Even those who scoff at a revival cannot deny the power of the scene. Its influences baptize the economy of families, the education of colleges, the measures of civic communities, and the productions of the press.

On the day of Pentecost, "Fear came upon every soul" — "the multitude came together and were confounded" — "and all that believed were together, praising God and having favor with all the people." At the breaking out of this revival, the multitude were so affected by it as to be "confounded," disturbed, and violently agitated with emotions of astonishment. As it advanced, a feeling of indescribable veneration and solemn fear pervaded all the spectators, all clamor had hushed into the stillness of reverence, and the rancorous had softened into the awful silence of deep reflection. Eventually the revival developed such glory and beauty and power, as to shed around an attractive influence, so winning, subduing, melting, and persuasive, as to gain the favor, and influence the public opinion, of the great mass of the people. What majesty and beauty must there be in the

religion that brought fear upon every soul, yet gave Christians favor with all the people!

X. Both are permanent in their effects. Many say of a revival, "Let us see how this will wear after the effervescence has ceased." The result of revivals has been fully, calmly, and honestly investigated by the churches in America. About the year 1829, questions were sent to every minister in New England, to ascertain the number of excommunications, which had taken place before revivals and after them. The answers give generally this account: that those admitted into the church during former revivals received a new impulse; that their piety was of a higher order, and their usefulness greater; that the excommunications had been most numerous among those who had joined the church before revivals; but that, among the offsprings of revivals, they had been comparatively rare. It is a lamentable truth that, at these seasons, men who are not truly contrite, will make professions of repentance, and seek for relief from remorse in the communion of the church. These, after a short time, dismiss their religious convictions, return to their wallowing in sin, and cause the ways of God and the influences of the Holy Spirit to be derided.

Such was the revival of the day of Pentecost. Improper characters, like Ananias and Sapphira, Simon Magus, and others, thrust themselves among the disciples. Should it be said, "If God be the author of revivals, why not prevent this impure mixture?" we can only say that we have no grounds, in the character of any of the works of God, to expect such an interference. God is the author of rain, but, fall when and where it may, it occasions numerous inconveniences to many; — of spring, a delightful season, in which weeds grow fast and high; — of summer, which engenders many reptiles and noxious insects; — of a thaw, after a long hard frost, the operations of which are mingled with accompaniments that are truly displeasing. Shall we then say that these things are not of God? No: for every reflecting sober-minded man must avow that, notwithstanding their temporary inconveniences, they are good on the whole, and they result in a splendid amount of benefit.

Many irregularities creep in with the spring seasons of spiritual life, but, after all, no irregularity is so opposed to the gospel of Christ and to the Holy Spirit, as the regular formality of a lukewarm church. It is not to be wondered at

that, in the all-reviving spring of religion, there should be in our nature some excess of imagination and feeling. Who is there that does not feel at this returning season of the year, amid fragrant blossoms and young life, a kind of annual intoxication of delight and pleasure, when thrilling excitements and exuberant emotions make the judgment connive at the playfulness and gayety of the feelings? In a young convert the work of the Holy Spirit may be real and genuine, though he is, for some time, borne along by extravagant emotions and irregular sentiments. The tares do not make the good seed bad, though they mar its growth. Spiritual prosperity, like intellectual or commercial prosperity, has its accompanying dangers, and these require wisdom and adroitness to provide for them. These revivals would be far less alloyed, and be far more pure, if we ourselves were in a more scriptural frame to receive and employ them; or, if we had a holy skill to direct their tendencies and operations, in ways and methods, more in harmony with the plans of the Acts of the apostles. After all, the Holy Spirit may overrule the cold and barren seasons, which sometimes follow revivals, that he may cleanse and purify the church, by killing the weeds, and by destroying the reptiles, which grew and multiplied during the genial season.

The revival of the day of Pentecost, AS IT WAS, with all its stir and animation, is distinctly ascribed to the Holy Spirit. Wherever a revival of the same elements and character appears now, its friends are fully authorized to attribute it to the influences of the same Benign Agent. As Luke wrote the account of this revival thirty years after the season in which it took place, its effects must have recommended themselves to the judgment of his inspired mind as beneficial, permanent, and desirable.

CHAPTER VII.

ON THE REASONS WHY THE SAVING INFLUENCES OF THE HOLY SPIRIT ARE NOT MORE LARGELY MANIFESTED.

If the agriculturists of our country, after duly cultivating the soil and sowing the grain, discovered that their crops were not commensurate with the extent of the labor bestowed, and the abundance of seed cast in the furrows, they would express a disappointment amounting to consternation; would institute a universal and honest inquiry into the causes, and call public meetings to discuss the question. In the midst of their investigations, they would not quiet and solace themselves with the persuasion, that their prosperity might be great, though not observed, or that their success was real, though there were no signs of it. They would feel that they could not flatter themselves with convictions of success, without the signs and representatives of success; for, between a harvest not appearing, and a harvest not existing, they could see no difference, nor could they be satisfied with some nice logical distinctions. If, in their speculations, they discovered that the failure of the crop was to be ascribed to some suspension or modification of the physical influences of the sun, air, water, or the seasons, they would continue the inquiry no farther; for, however distressed they might be at the loss of their harvests, they would feel that no blame was to be attached to them, or to their system of farming. Were a pious farmer to rise up and say, that the suspension of the physical influence was a sovereign act of the will of God, to punish them for their sins against him, another would reply, "If the suspension has taken place for anything in us, the act cannot be sovereign; we must, therefore, inquire for the cause in ourselves." In the mean time, the induction of cases proved that all the influences embodied in the promise of "seed-time and harvest, summer and winter, unto the end of the world," remained unaltered, unrecalled, and undiminished; and it was discovered that the failure of the crops was owing to the very late season in which the seed had been sown, or to inattention to the due clearance and tillage of the soil, or to the ungeni-

alness of the land to the grain sown, or that it was owing to the fowls of the air, the canker worms, and locusts, that have preyed on it. The investigation now assumes a new and more beneficial aspect. It awakens personal concern; it suggests topics for self-examination; it leads to convictions of carelessness and neglect; it vindicates the permanency of the influences of Providence; it prompts to improved methods of cultivation; and it applies all the powers of forethought, contrivance, skill, system, caution, and perseverance, to practical results.

Such was the posture and the attitude of the Jewish church under the ministry of Jeremiah. "O the hope of Israel, the Saviour thereof in time of trouble, WHY shouldst thou be as a stranger in the land, and as a wayfaring man, that turneth aside to tarry for a night? WHY shouldst thou be as a man astonied, as a mighty man that cannot save?" God is here declared to be the hope of Israel, the Saviour thereof, and mighty to save: he has authority to save; he has instituted means for the express purpose of saving: he has displayed his power to save in countless instances; he is unchangeable in his willingness and readiness to save; and he is revealed as a man astonished that he does not and cannot save. His power to save has been in actual operation among this very church; but its manifestations, though beautiful, were of short duration, just like the charming intercourse of a wayfaring man that sojourned for a night. When these revival seasons are short, it concerns every church to enter on the inquiry, why they are so brief, so "few and so far between," and vigorously to work out this problem with fear and trembling. It becomes the church to investigate this subject thoroughly, on account of her well-known character for benevolence and good-will towards the interests of a world in ruins; lest it should be found in a criminal position of inaptitude for the developements of saving influences; and lest it should be tempted to indulge and express wrong sentiments concerning the character and the government of God.

There is a cause why the saving influences of the Holy Spirit are not manifested more largely than they are, and why seasons of revival are so transitory as they are. What is this cause? It is not that the treasures of holy influences are exhausted or diminished; it is not that an atonement for the sins of a few, limits sanctifying influences to that number

only; it is not that the means to convey them are defective, feeble, and inadequate to their end, for they are "PERFECT;" it is not that God is unwilling or indisposed to impart them; it is not, as I hope has been proved in a former chapter, that they are withdrawn or withholden by a sovereign act of the Holy Spirit. The cause is indisputably in the church itself. The church, under the ministrations of Jeremiah, came at once to the "*vera causa*," the true reason of the case. "O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many, we have sinned against thee." (Jer. xiv. 7, 8, 9.) They had withdrawn from the fountain of living waters; and this was enough to account for their arid and parched state, without the doctrinal figment, that the living waters had retired from the exuberant and inexhaustible fountain. This is also God's own statement of the case to the church in the time of Isaiah. "Behold the Lord's hand is not shortened that it cannot save; but your iniquities have separated between you and your God."

Let us now attempt to mark and explain some of the operations of this insidious cause.

I. It is a fact, that the Holy Spirit himself has limited the manifestations of his saving influences to certain arrangements, and to an established order of means.

God has been pleased to limit his power to save, as he has limited his power to create, to produce, or to rule what he created, to certain fixed and established arrangements. PALEY, the clear and able expounder of natural theology, says, "God has been pleased to prescribe limits to his own power, and to work his ends within those limits. The general laws of matter have perhaps the nature of these limits; its inertia, its re-action, the laws which govern the communication of motion, of light, of heat, of magnetism and electricity, and probably of others yet undiscovered. These are general laws, and when a particular purpose is to be effected, it is not by making them wind and bend and yield to the occasion, (for nature, with great steadiness, adheres to and supports them,) but it is, as we have seen in the eye, by the interposition of an apparatus corresponding with these laws, and suited to the exigency which results from them, that the purpose is at length attained. As we have said, therefore, God prescribes limits to his power that he may let

in the exercise, and thereby exhibit the demonstrations of his wisdom."*

God does not govern the world except according to his established laws of governing, nor does he save the world except according to his appointed plans and methods of saving. He has been pleased to limit his power to save, to the operation of means, and the instrumentality of truth. In this case, as HOWE expresses it, God has shown "how far he would certainly go in affording salvation, not how far he would not go," as may be instanced in the salvation of infants. Where the appointed means of saving are not, there God is "as a man astonied, and as a mighty man that cannot save." If there be no clear and well-known laws, according to which saving influences are surely and invariably conveyed, it is impossible that we can calculate upon them in any undertaking; we cannot exercise judgment and caution in selecting the means best adapted for their developement; nor can we trace our failures to any unskilfulness or negligence in ourselves. On the contrary, we have an abiding conviction, from which no theological predilections can drive us, that, in the administration of Divine influences, the Holy Spirit does observe a proportion between the measure of the supply, and the degree in which the appointed means are employed. To calculate and to wait for his influences within the range of these means is not to limit the Holy One of Israel; but it is to expect him "in his ways," along which he says that he will always proceed. These laws and means do not limit or bind him that he shall never act beyond them; but they bind and tie us to fixed ways of expecting his influences. Our rule is God's rule; and that is not what he *can* do, but what he will do. Of this we are certain: he will never act miraculously, or even surprisingly, to distinguish a church that, by neglect and apathy, dishonors the means of his own appointment.

II. The church has neglected to employ for herself, and to furnish to others, the means by which saving influences operate.

No salvation can be expected where there are no means of salvation. Good men seem to understand fully the principles and operations of every other influence that comes from God,

---

*PALEY'S Natural Theology, chap. iii. See also HOWE'S Liv. Temple, l. ii. c. 10.

except saving influences. They know that all the physical influences that renew the face of the earth come from God, but they take care to use all means to put their farms and gardens in a position, which shall be adapted to the operation of these benign energies; and they feel conscious that these influences, though present and powerful, would avail them nothing while the means were neglected by which they operate. All good men recognize also that the intellectual influences, which enlarge and exalt the mind, come from God; but they very laudably take good heed that, by the discipline of a wise and good education, the minds of their children be put in a right position for these influences to act upon them.

Why does not the church act thus in its estimate of saving influences? It is because its estimate is wrong; and its estimate is wrong because it has been formed either by the traditions of theological men, instead of the commandments of God, or by the misinterpretation of scriptural facts in the miraculous history of the Jews. The constitution of the Jewish church was a theocracy, a government by miracles, and by immediate Divine interpositions. The most conspicuous penalties and rewards, in this form of government, consisted of physical evils or temporal good. Hence, for the disobedience or rebellion of the people, the Supreme Organ of the theocracy suspended the physical influences of the season, commanded the clouds to rain no rain on the land, and withheld or blasted the harvests. This administration of physical influences, under the theocracy, has been applied by many Christians to the exhibition of saving influences under the official agency of the Holy Spirit. The theology of the Bible never represents the ministration of the Spirit and the exhibition of his saving agency as being, like the theocracy, of a miraculous character, and without the operation of means.

The means and the instrument of salvation, or of conveying saving influences, is the truth. Where the gospel is unknown, conversions are unknown. The proposition, that God saves only by means of the gospel, is the corner-stone of all missionary institutions. All persons, who have been brought under the influences of salvation, acknowledge their deep obligations to the gospel. The gospel is the only link of communication between the soul of man and the Holy Spirit; and it is by furnishing men with the gospel, that the church can put a district or a country in a position for the influences of the Spirit to bless it. Let my reader spread

before him a map of the world, and place his finger on the name of a given place in India or China, and ask himself, "What is there here which the Holy Spirit can bless to convert and save the inhabitants?" There is much there that can be blessed for physical, or mental, or moral good, but nothing which can be productive of saving good. My reader has in his possession the means that will put that city or village in a position to receive saving good; and he is under obligations to furnish that village with these means of salvation. Salvation will never be known there until these means are furnished. Christ gave himself a ransom for the life of that village, and the reprieve of that village is in the office of the church, and it is her duty and business to find agents to deliver the King's pardon to those who are ready to perish. The mechanic might as reasonably wait, with folded arms, to see his axe and saw and hammer "moved" to build an edifice, as the church expect the world to be converted and saved, without her own vigorous effort in the use of her holy apparatus. To expect the Holy Spirit to do more than manifest his influences, in the use of his own appointed means, is not faith but presumption, not humility but arrogance.

The reason why the influences of the Holy Spirit are not more abundantly manifested in the church, where the means of salvation are actually present is, that the church does not continue to employ them for the one grand, paramount, purpose of SALVATION. Seasons of conversions and revivals are in the church, as the sojournings of a "wayfaring man," transient and fleeting. The church does not cordially believe that they are manifestations of the presence of the Holy Spirit, doubts the sincerity of his work, and frequently keeps aloof from it as fanatical. These seasons of refreshing and life call the church to a new series of duty and labor. Wherever God is, "his work is with him," and he calls his people to increased and enlarged and multiplied activity, from which a Laodicean church always shrinks. The means were intended, and appointed, and entrusted to the church, to save sinners; if they are turned and wrested to any other purpose, such as ceremony or parade, they will not secure their purpose. God has only promised to bless his own means as employed by the church; if the church does not exhibit them, there is nothing which God *can* bless; for he can bless only something DONE, and done not by him but by the agency of

his people. As by employing the appointed means for food, we are in a position for God to give us our daily bread; and as by taking the remedial means, the sick are in a position for God to give them "health and cure;" so by using the means of grace, we are in a position for the grace and the saving influences of the Holy Spirit to bless us.

III. The means of salvation may be exhibited in a manner which is prejudicial and disastrous to the manifestations of the influences of the Holy Spirit.

The Holy Spirit himself has taught us, by the writings of Paul, that the gospel may be preached in such a manner as to become of none effect. The whole history of conversions demonstrates that the Holy Spirit, in manifesting his influences, regards the manner, as well as the matter, of our holy ministrations. Our own judgment tells us that such and such a style of preaching, that a ministry of such a character, or a book of such a description, is not likely to do good, not likely to be useful; by all which we mean, that it is not adapted, in *manner*, to communicate the saving and converting influences of the Holy Spirit; while we think another manner to be highly calculated for usefulness.

If the means of salvation be exhibited in a manner that is defective, partial, adulterated, or neutralizing, we cannot expect salvation to result. The whole counsel of God must be administered, diminishing not a word and adding nothing. A prescribed medicine, however sovereign and efficacious, will not heal, if only one-half of the ingredients be compounded, or if it be dashed with other elements. The caution, "take heed to thy doctrine," implies that even sound doctrine may be exhibited in a manner that shall be preventive of the conversion of men. A doctrine tinctured with the lusciousness of false philosophy, or the sourness of a metaphysical system, or the astringency of sectarianism, is not calculated to be saving. The instances are many and painful, in which the operations of Divine influences, have been as much checked by a departure from a right spirit, as by defection from the right means of conversion. In blessing the means of conversion, God does not depart from his established and usual mode of affecting the human mind, as it is found in the adjusted and fixed laws of thought and emotion. We cannot calculate on his blessing upon means, when they are exhibited in a manner that shocks and disgusts the mind. The same Spirit, who said

"preach the gospel to every creature," instructs us to "speak the truth in love." An unwelcome medicine may be administered in a manner that conciliates the mind, both to its character, and its tendencies. Deep-rooted and inveterate prejudices against the means of salvation have been frequently rendered more rancorous by a harsh, dogmatical, intemperate, unlovely, or even an injudicious, manner of administering them. Cicero refused to plead the cause of a client, because his manner of recounting his wrongs was not that of an injured man. A physician neglected to visit a patient in the agonies of death, because the messenger, who came for his aid, related the circumstances in a manner inconsistent with apprehensions of danger. The thought is solemn and awful, that sinners may perish under the ministry of truth, by our manner of exhibiting it; and that thousands are now in destruction, whose ruin may be traced to the improper and inconsistent conduct of Christians, who did not "walk in wisdom towards them who were without."

IV. The influences of the Holy Spirit do not manifest themselves when men, who are furnished with means, neglect to employ them, or resist their tendencies and operations.

These means of Divine influences were established and furnished to be *used*. There is no mystic charm in their presence: the mere possession of them has no occult power or tailsmanic spell. All their power and efficacy develope themselves, only by being employed, and employed in the relations, and for the ends, to which they are adapted. They must be used by man, by man himself, and by every man for himself. An angel using them for us will not benefit us. The Holy Spirit is not to use them for us, or instead of us. We never expect the Spirit to preach the gospel for us, or hear the word for us; yet thousands seem to expect the Spirit to feel for them, to believe for them, and repent for them. These things would have been too absurd to mention, if men were not so absurd as to expect the Holy Spirit to be doing some of these things for them. Every man who has the means of grace can use them. He can read the gospel as well as other books: he can attend the means of grace as well as the courses of education: he can enter into the ordinances of God's house as well as into civic institutions: he can see evidence in what God says as well as in human demonstrations: he can believe his Maker as well as believe his neighbor: he has the same susceptibilities and powers of repenting for

a wrong to his God, as for an injury to his friend. Had God given to man, for his salvation, an unwieldy apparatus of means, and enjoined him to put the unmanageable machinery in operation, man would have appeared an object of sympathy. Probably one of the best tests for trying the soundness of a doctrine is, to attempt to use it in devotional exercises with God. At such moments who can say unto him, "Thou askest me to love thee, to repent of my sin, and to believe thy gospel, when thou knowest that I am utterly destitute of all faculties to love or repent or believe?" Every man would stand self-condemned as he tried to mutter these blasphemous and false sentiments, before his Maker.

Every individual, who possesses these means, is under indissoluble obligations and responsibilities to use them for his salvation. They are no vain thing to him, seeing that they are his life, and that to neglect them is death. The obligation to use them is not enforced by the motive that the influences of the Holy Spirit shall be given to help him, for he is supposed capable of performing his duty towards the word without them, and therefore he is condemned for not having the Spirit. While sinful man is expecting some mechanical momentum to push and force him to do his duty, he will always be waiting for what he has no authority to expect. Saving influences in the gospel are to man exactly what magnetical influences in the needle are to the mariner. The magnet will direct the mariner in his course, but it will not steer at the helm, nor spread the sails. It will do for the mariner nothing that he can do himself. The influences are ever present in the magnet, but will be available to him only as they are used, and as they are allowed free exercise. The needle must not be checked in its tendencies to one direction, or impelled to another, that the course may be pronounced to be according to the magnet. This were only an image of men, who are systematically wresting the scripture to their own destruction. On reaching the port, it is found and avowed that the influences in the magnet have done everything *for* the mariners, though they accomplish nothing *instead* of them. What the mariners could not do, the influences of the magnet did for them. The physical influences in the magnet influenced the mind of the steersman; their effect on his mind led to the course of the vessel, this regulated the positions of the sails, and directed the labors and efforts of the crew. Had these influences been neglected or opposed, the end would

have been different, and probably disastrous. If amid the ruins of the shipwreck, it were discovered that the seat and medium of the magnetic influences were either under a cover, or lay neglected in an obscure nook of the vessel, such circumstances would be deemed a sufficient reason why their energies had not been effectual, in successfully bringing the ship safe to the haven. The failure was not in the magnet itself.

Saving influences sometimes fail through the mere negligence of men. The means of Divine influences are treated with great neglect by those, who indulge in habits of indecision, dalliance, and procrastination, and who are always deferring and putting off compliance with the suggestions and tendencies of the Spirit of God. Never was there more egregious trifling than in this case. They profess to be convinced of sin, but not convinced enough, and therefore they wait for more conviction. Yet the more they are convinced the more they rebel and resist; and they madly expect that the more they resist, they shall be favored with stronger and greater convictions. They profess to repent, but do not repent enough. They profess to believe, but they do not believe enough. Such pretensions, if palmed upon a fellow-man, would be an insult; but when presented to God, and presented under the solemn mockery of apologizing for the neglect of homage and obedience, they are atrocious beyond all endurance, but that of His own long suffering. The means of grace which they have, have not, they think, sufficient grace for them; they want more. They are not sufficient to persuade them to love God, to believe in his Son, and to hate sin: they will wait to see whether he can furnish more — until they become sufficient even to convince THEM that he deserves their love. They profess that there is, indeed, a cheering light in the gospel, but it is not cheering enough for them, and they wait for more. They profess that God is willing to save them, but they do not think that, as yet, he is willing enough, and they therefore hope, by a little longer dalliance in guilt, he will become more willing to save them, and even so sufficiently willing that they must be saved. They profess that God asks and invites them to be reconciled to him, but he does not, as yet, ask them enough, or invite them sufficiently, or call them pressingly enough. They cannot comply with invitations so weak, and calls so feeble, and expostulations so mild, and they hope by a little longer trifling

and procrastination, that these solicitations will become more pressing, and his entreaties more urgent, until at last they cannot help complying. Was there ever preposterousness so extravagant, so mad, so offensive, and so insulting? Men profess to be waiting to obey God, by telling him that, as yet, he has neither done enough, nor said enough, to persuade them to obey him. They profess to be piously waiting for Divine influences by impiously neglecting them. They profess to wait for their manifestations by resisting their operations. It is no mystery at all that in such cases, saving influences are not manifested.

V. In all cases, the influences of the Holy Spirit are not more largely manifested in the church than they are, because there is a lamentable absence of practical prayer for them. Practical prayer bears the same relation to saving influences in the word, as philosophical research bears to physical influences in nature. Neither of these brings in any influence to the subject concerned; they both only bring out the influence already there. The difference between them is to the advantage of prayer; for research has to discover whether any influence be or not in a given subject, but prayer is previously informed that the influences are truly there, and that they are certain to be developed to a praying mind. In the present day there is an exuberance of sentimental invocations, and doctrinal supplications, for the Holy Spirit, and there is much also of practical prayer, but we want this spirit as Christ had it, "without measure." The prayer that is active, assiduous, laborious, expectant, is the prayer that makes it becoming and suitable for God to manifest to us his Spirit. It was never the design of prayer to invite God to work, and to leave us idle; or to keep us unemployed, or constitute us dignified lookers-on. In what manner prayer derives and receives Divine influences, we do not know; because we only know facts and results, but are completely ignorant of the processes. There is no doctrine of which we have clearer evidences than that prayer produces in the mind an aptitude for the reception of Divine influences and blessings. There is always a readiness in God to manifest them, and there is always in the means an aptness for communicating them: — the inaptitude which is in us is removed by practical prayer.

Philosophical research, is asking the God of nature to manifest what is in nature; and prayer, is asking and seeking

the God of the gospel to manifest the influences that are in the gospel. The asking and inquisitive search of the philosopher is not the sentimental desire and wish of some fervid emotions, but a practical inquiry and trial of the case. He inquires and asks by trials, perhaps on the wheel of electricity, or by actual experiments in the galvanic battery. This is like the inquiring prayer that God encourages. How are we to ask God to convert a relative or neighbor? It is by attempting it — by trying what his gospel will do. Practical prayer for the conversion of the world is — the devotion that attempts that conversion. The prayer that is not practical is as useless, as longing to discover the sources of the Nile without attempting it, or to identify lightning with the electric fluid without attempting it. When the prophets prayed for the Jews in any emergency, they attempted what could be done to recover them. When the apostles prayed for the Gentiles, they essayed what the gospel could accomplish for them. When prayer becomes, instead of a sentimental longing, a devotional research into the practical energies of the gospel, the influences of the Spirit will be manifested with the copiousness of the waters that fill the channels of the sea.

We cannot demonstrate whence prayer derives its efficacy. In the Divine arrangements, prayer is truly as indispensably necessary to success, as is contact between two chemical agents in a physical process: it is as much a fixed law, in the communications and operations of Divine influences, as is opening the eyes to see, or seeking a thing to find it. We do not err when we assert that all discoveries in experimental philosophy are the results of physical influences, imparted from the First Cause to second causes and instrumental means. Very few, if any, of these results, would have been produced, or come into facts, had it not been for inquiry and spirit of research. We know the fact, that inquisitive research has put second causes into contact with the physical influences of the First Cause; but to show how the link of connexion was formed is beyond our powers of scrutiny. Suppose we imagine this spirit of research to be a tacit seeking or asking the God of nature to reveal its secrets — this would be prayer. There is nothing more perplexing, in a fact transpiring in answer to prayer, than in a phenomenon resulting from search and inquiry. The influence of prayer

no more changes the God of revelation, than experimental inquiry changes the Author of nature. In the age of research and inquiry, which followed the days of BACON, more of the influences of nature have been developed than at any preceding period; and we believe that as the improved age of experimental seeking, and of practical prayer, shall advance in the church, will be the abundance and the variety of the manifestations of the Holy Spirit.

BOOK II.

On the Union between the Holy Spirit and the Church in the administration of Divine influences.

CHAPTER I.

ON THE UNION OF DISPOSITIONS AND FEELINGS BETWEEN THE HOLY SPIRIT AND THE CHURCH.

SECTION I.

On being filled with the Holy Spirit.

The influences of the Holy Spirit give, to the mind that is the sphere of their operations, an expansion and elevation, a splendor and a fullness, which unspeakably transcend all the forms of majesty, wealth, and brilliancy, with which worldly glory could invest and furnish it. To these ennobling tendencies and adaptation, the apostle directed the attention of the Christians of Ephesus. Did the Ephesians admire temples, of whose majesty and beauty they had a peerless specimen in their own city? He shows that the Ephesian believers were themselves "living temples." Were the priests the guardians of the splendid wealth of Diana? Paul and his fellow laborers were the ministers of "the unsearchable riches of Christ." Did they regard with supreme veneration and profound amazement, the dimensions, the loftiness, the deep foundations, and the imposing grandeur, of their temple? The Christians of Ephesus themselves enshrined principles and influences, that had a "breadth and a length, a depth and a height, which passeth knowledge." Was Diana the glory and the pride of this incomparable edifice? The God of infinite heavens, and of ineffable glory and excellency, furnished and inhabited the believing heart: they themselves were "the habitation of God through the Spirit." He, then, by every form of imagery and mode of thought, as if he taxed and

exhausted the resources of his inspiration, attempts to dilate their minds to an enlargement and comprehension adequate to the vastness and amplitude of the subject, and solemnly informs them that all the apparatus of holy energies and measures among them, were arranged and designed for this high end, "that they might be filled with all the fullness of God." The apostle did not mean, by this splendid conception, that the infinite essence of the eternal Being was to be embodied in the scanty frame of man; nor that a Christian, in these circumstances, was to acquire and wield all the resources of Omnipotence. Christians are the seat and theatre of this fullness, as they are "the habitation of God through the Spirit;" which means, that they are filled with this fullness in the proportion, and to the degree, that they are replenished with the supply of the influences of the Holy Spirit. Hence, Christians are commanded to be filled with the Spirit; and the apostles and others are described as being "full of the Holy Ghost." It has been proved, in a former chapter, that to be filled with the Spirit is not to be deified with the Divine person of the Holy Spirit; but, like Elisha filled with the spirit of Elijah, it is to be furnished and to be replete with the influences, the gifts, and the graces of the Spirit.

I. Christians are filled with the Spirit when, in their views, sentiments, and estimate of him, they take in the whole and entire elements of his character.

When the tragic bard of England used the phrase "take him all in all," he meant, that, in forming our estimate of the man, we were to consider his entire character in all its bearings, workings, and aspects. Certainly, then, in surveying the character of the greatest, the most glorious, and the most benign Agent in the universe, we must embrace all its evolutions, principles, and achievements. There is a proneness in the human mind, even when disciplined by religion, to submit the official character of the Holy Spirit to a discriminating and separating analysis, and then, either from individual predilections, or from love of system, concentrate all its emotions of attachment to a selected variety and class of influences and operations. Some are willing to welcome his consolations as a Comforter, who stifle his convictions as a Monitor; and many would cherish him as an earnest of heaven, who refuse to yield to his impressions as a seal. This partial estimate of his character has led to defective

research and prayer for his influences, to timid zeal for their manifestations, and to divided, unconnected, and unequal efforts for an abundant, full, and copious communication of them to the world. The "holy spirit" of many is a poetical creation of their own fancy, or a cold deduction of their own metaphysics, and not the real, the living, the glorious, and the Holy Spirit of the New Testament. Compared with the majesty and glory of the Holy Spirit of promise, what a different personage is the fitful visitor of Mystic theology, the supernumerary help of Pelagian abstractions, or the soft and flexible soother of Antinomian visions, and even the substituted doer of all duties, which many good and pious men have mistaken for the Spirit of truth and the Spirit of Christ.

To form an accurate and enlarged estimate of his character, the Holy Spirit has not left us to logical conclusions or metaphysical conjectures: he leads us for information to sources which are certain, large, full, and ever fresh. He guides into all truth concerning himself, as well as into all the doctrines concerning Christ. He has no official employments which he would wish to veil, nor favorite operations which he would wish to parade; when he guides, he leads and directs into ALL truth, to the entire range of his influences, and to the whole field of his operations.

He has unveiled his entire character in his word. In the sacred scriptures he himself has pronounced what he is, what are the attributes of his person, and what are the perfections and virtues of his office. "He is worthy of all acceptation," in his entire character, as revealed in the Bible. The attributes of his person, and the aspects of his office, are not revealed that we might make a choice and selection of such elements as suited our taste and habits; but we are to receive all of them, and to accept him in all, and to resist or to grieve him in neither. He has not only revealed, but worked out all the glories of his character in the person of Jesus Christ. In our Lord the Holy Spirit was without measure. There was nothing in the nature of Christ to check, to oppose, or to cramp his holy influences. In Him they were in an outline which they could fill, which they alone could fill, and which even they, immense as they were, could only fill. The Holy Spirit worked out its attributes in the temper, the disposition, the feelings, and the actions of Jesus Christ, so as to exhibit them with a radiance and a mildness, which would allow our vision to contemplate them, without being dazzled and over-

powered with their splendor. Our Saviour was full of the Holy Ghost, and was a specimen and model of the manner in which holy influences are to fill the minds, and imbue the characters, of all his followers. The Holy Spirit has been pleased to give more numerous developements of his character than those in Christ only; namely, in the benign and stupendous works which are detailed in the gospel narratives, and in the Acts of the apostles, all of which, in all their variety, fullness, and glory, are ascribed to his agency. If we expect the Holy Spirit, we ought to have definite conceptions of what we expect; and we ought to expect him in the fullness and grandeur of his character, to be what he was, and to act what he has manifested by his ordinary influences in his word, in the person of Christ, and in the conversions of the early Christians. Let him be manifested in all his glory, as the dove that descended on Christ, as the rivers of water springing up into life everlasting, or as the lambent fires that rested on the apostles; let us welcome him in them all, and prepare his way for the enlarged and multiplied manifestations of them all.

II. To be filled with the Spirit is to receive and partake largely of all Divine influences in all their variety, power, efficacy, and harmony.

In the supply of the Spirit there are a discrimination and variety, that impart a distinct character, and produce a separate impression, on the various faculties of the mind; and Christians should seek to be, like the wax, impressed with *all* the characters in the seal of the Holy Spirit. "There are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." God is the God of *all* grace, and it is his will that Christians should abound in all graces. We have no authority or encouragement to covet and to pray for the extraordinary gifts of the Holy Spirit; but for the fullest share of his ordinary influences there is nothing to limit the extent of our desires, or the vehemence of our aspiration. An effusion of the influences of the Holy Spirit implies the rich abundance and the copious fullness of a shower: one drop descends after another in constant succession; and, in every drop of blessing, there is the "sound of abundance of rain." God waters his vineyard every moment with the exuberant rivers of his pleasure. The fountain of living waters is in

constant action, wave gushing after wave, replenishing every rill, and supplying every stream, that refreshes his heritage when it is weary.

The same shower blesses various lands in different degrees, according to their respective susceptibilities; it makes the grass to spring up in the mead, the grain to vegetate in the field, the shrub to grow on the plain, and the flowers to blossom in the garden; and these are garnished with every hue of loveliness, the lily and the violet, the rose and the daisy; all these worketh the same spirit that renews the face of the earth. The influences of the Holy Spirit, descending on the moral soil, produce "blessings in variety,"—convictions in the guilty, illumination in the ignorant, holiness in the defiled, strength in the feeble, and comfort in the distressed. As the Spirit of holiness, he imparts a pure taste; as the Spirit of glory, he throws a radiance over the character; as the Spirit of life, he revives religion; as the Spirit of truth, he gives transparency to the conduct; as the Spirit of prayer, he melts the soul into devotion; and as the Spirit of grace, he imbues with benevolence, and covers the face of the earth with the works of faith and labors of love. A man not under these full influences will not be fully blessed. A character formed under some of these will be partial, without proportion, without symmetry, without energy. Christians must seek of these influences, not merely enough to secure their religious credit, or just sufficient to save them from hell, but a plenteousness and a fullness that will make them rich and happy and useful.

A Christian is not filled with the Spirit, unless he receives all these influences in their highest degree and largest exercise, as well as in their fullness and variety. He should aspire after the "demonstration" of the Spirit, and not something like it. As the Spirit was given to Christ without measure, so there is nothing to limit the communications of his influences to us. There is nothing in the heights of glory to check our lofty hopes; nothing in the dimensions of the universe to limit the expansion of our love; nothing in the profound abyss of eternity to measure the depths of our holy fear. When the Spirit was manifested on the Pentecost, it is said that "great grace was upon them all." This is what we need now. We have a great God to serve, whom we wish greatly to glorify; we have a great work to do, a great part of which remains undone; we have great difficulties and great opposition to master; we therefore need great grace,

grace in the highest degree, in the fullest action, in the largest exercise. We need great love to melt us into great compassion for the world; great faith to give us an intrepidity that will not cower before high iniquity; great activity where so much is to be accomplished; and great hope where there is so much to weary and depress. God expects us to be in advance of the world, and in advance of the predecessors into whose labors we have entered. It will not become us to offer cheap, low, scanty, mutilated service to him who is greatly to be feared. He gave a great price and ransom to redeem our energies from thraldom, and they were emancipated and unshackled, not with silver and gold, but with the precious blood of his own Son; this miracle of love is not to be requited with divided affections, half-formed resolvedness, trifling labors, and reluctant devotion. He has entrusted us with a great charge and a noble enterprise; he has furnished us with rich, approved, and diversified means and helps for our arduous work; has given us exceeding great and precious promises that shall give us buoyancy in conflict and fatigue: what manner of men then ought we to be? God expects, and the world expects, that men, thus supplied and animated, will be increasing in strength, expanding in capacity, and advancing in stature, until we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ," having every grace in possession, every grace cultivated to the ripest maturity, and every grace in the fullest energy, and in the most strenuous activity, for the glory of Christ and the conversion of the world.

III. The mind is filled with the Spirit when holy influences affect every power of man to the highest attainment of excellence.

We sometimes seem to ourselves to magnify the influences of the Holy Spirit, when we represent them as having a sufficiency that can gratify all the desires of the mind of man, and fill the entire range of his capacities. It were a small honor to the Atlantic, that its flood of waters could fill all the sinuosities and windings of a shell, and satisfy the cravings of a marine insect. This sentiment, while it very inadequately represents the amplitude and glory of Divine influences, powerfully bespeaks the nobleness and boundlessness of our mental capacities; for though we are nothing compared with the immense grandeur of the Divine fullness, we have such conceptions and comprehensions as the swellings

of no other tide can ever fill. Christians become full of Divine influences, only as they are filled by "the fullness of him that filleth all in all." The church, like the moon, grows full as it is filled by the fountain of life and influence. It is prevented from being always full by the interposition of the world, which makes her light and glory to wane and vanish. As the world advances, it wanes; and as the world recedes, it waxes fuller. The church is full, only as it is filled with the influences of the Holy Spirit. It is only as the church is full that it represents the fullness of the Spirit, and exhibits its disk expanded and full to a dark and benighted world.

The Holy Spirit has at his disposal, and under his control, all the various kinds of influences which have issued from God to the universe. Man, in his complex character, is susceptible of the operations of all these influences, such as the physical, psychological, intellectual, moral, &c.; and the scriptures reveal to us, that the Holy Spirit regulates and directs the tendencies and actions of all these influences in man, so as to render them perfective of all his energies and capacities. This is different from what we have been accustomed to think and believe. We have imagined that the Holy Spirit, in training us for usefulness and glory, influenced our souls only, and we have never expected him to discipline and develope the capacities of our entire nature. This lofty conception elevated and dignified the prayers and the doctrines of the apostle of the Gentiles. In his supplication for the Thessalonians, he prays, "and the very God of peace sanctify you wholly; and I pray God that your whole SPIRIT, SOUL, and BODY, be preserved blameless." In this devout and enlarged invocation, the apostle imagines a Christian to be like a chosen vessel, full of the influences of the Holy Spirit. The intellectual powers, the perceptions, emotions, and volitions, are all baptized with the Holy Spirit. The psychological sympathies and animal instincts, the sources and occasions of unhallowed propensities and unruly passions, whether light and volatile, or morose and melancholy, are moderated and subdued by the bland sway of the Comforter. Even the body itself, with all the tendencies and operations of its fluids and solids, has been brought under the control and direction of the Spirit of God: instead of being the prison of the soul, it has become its mansion; and instead of being the sepulchre of Divine influences, it has become their temple.

To this exhilarating doctrine, Paul directed the attention of the Christians in Rome: "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." As the resurrection from the dead in the last day is never ascribed to the Holy Spirit, the influences which he exercises on the bodies of the saints, as described here, refer to the doctrine which I have just stated. The Holy Spirit will so discipline and educate even the drossy, corrupt, dying, and clogging bodies of good men, as to make them alive and vigorous in labors and services for Christ. The enslaved members of iniquity will become laborious and indefatigable servants "to righteousness unto holiness;" the ears will be bored and fixed to the portals of truth: the eyes, covenanted searchers for scenes of well-doing; the feet, the cheerful supporters in going about doing good; and the hands, prompt to execute the plans and administer the charities of mercy and salvation.

The doctrine is of more importance to the spread of religion and the conversion of the world than may appear at first sight. It is an assertion of our Saviour that the spiritual part of man sympathizes with his animal and physical parts. The body would become more fitted for being the temple of Divine influence, if it were physically, and constitutionally, trained and disciplined for the work and labor assigned to it by the Holy Spirit. A conscientious attention to exercise, diet, and sleep, will give vigor and perpetuity to a constitutional frame that is consecrated to Jesus Christ. Christian students will become concerned, under this influence, to devote to Christ a perfected body as well as a cultivated mind. Ministers and pastors, with such disciplined constitutions, would not so soon break down under labors, to which the Holy Spirit has separated them, or shrink from efforts which the claims of perishing men demand. Why have so many of our missionaries either failed in their work through premature death, or relinquished their splendid enterprize, to lay out their life in a humbling chase after health? It is from the fact that Christian parents have never learned to discipline and exercise the bodies of their children, as well as educate and consecrate their minds, for the service of Christ. To sustain labors for Christ, Paul exercised his body as well as his spirit. Conceive of a minister preaching, with a surcharged body, to immortal spirits doting in bodies filled to repletion, and you

will have one instance of how much the success of the gospel may be checked by bodily constitutions, when they are not governed by Divine influences. Our bodies must be according to the apostle's prayer, "preserved blameless." Hitherto they have been, in countless instances, the blamable occasions of defeat and discomfiture to Christian laborers. The cedars, that are to weather the onsets of a thousand storms, are not reared in the hothouse of parental indulgence; and the mighty men, and the valiant veterans, who have to breast their power to the forces and assaults of the world, are not the pampered weaklings of air-tight nurseries. The advantages accruing to the operations and the measures of the Holy Spirit will be immense and brilliant, when Christian parents will supply the churches with pastors, and furnish our missionary societies with agents, who will not be the ready victims of every disease, or who drag out a life of dullness in half-activity, or suffer a premature dotage in the midst of their work; when the mind falls and is buried under the ruins of a body that was unbraced for long and sustained effort. Physical influences do not work out the human frame into full stature by nursing one limb, or rearing and supplying one member, but by pushing out the energies of the whole man; in like manner the influences of the Holy Spirit are intended to educe all the powers of human nature, and to produce, in an enlarged sense, "a new man;" in which the spirit, the soul, and the body are, for the works of the Holy Spirit, "blameless."

IV. When the emotions and actions of Christians correspond, to the largest extent, with the character and dispositions of the Holy Spirit, they are filled with Divine influences.

1. There are a manifestation and a demonstration of the spirit in the present day, as well as in the age of miracles, which evidence themselves in right feelings, as well as in right conduct. The operations of the Holy Spirit manifest themselves, not in man's actions only, but also in his emotions. Men are constituted to be as much affected, and in countless instances large multitudes are as much influenced, by the emotions of others, as they are by their words and actions. At present it seems to be a canon, and a general rule of the church, to train Christians to repress all the deep-toned language of religious emotion, and studiously to conceal all the symptoms of powerful feeling and of a wounded and broken heart. To exhibit them to public notice as scenes for display and attraction is, indeed, a sin of enormous atrocity, the very crime

which Simon Magus attempted: but the oscillation to the other extreme is equally sinful; for quenching the spirit by the formalist, is not less aggravated than parading spiritual gifts by the sorcerer.

2. The objects which are exhibited to our minds by the Holy Spirit, are calculated to impress the affections and excite the emotions. The Gospel presents truth in every form, and with every appendage that is calculated to render it impressive. Every Divine truth has a majesty, a solidity, a seriousness, a beauty, and a certainty, which give weight and edge to the discoveries of the spirit. Nothing can be more full of majesty than the representations of God; of beauty, than the character of Christ; of seriousness, than the aspects of eternity; of weight and certainty, than the decisions of the judgment day.

3. The religion of the scriptures cannot be properly and fully manifested without the production and exercise of the emotions. Religion does not consist in the emotions themselves, but in what is to be produced by these emotions, upon the mind which is their sphere, and upon the minds of others. When we expect obedience in a child, it is not the mere performance of the given act that we regard, but the manner in which it is done, and the feeling which appears in the thing fulfilled. In all the actions of men, God looks at the heart, at the state of the emotions, and marks and records whether that corresponds with the homage and the service offered; and without the heart and the appropriate emotion, the obedience, however invested with splendor, is not acceptable. The Bible implies everywhere that true religion is expressive of emotion. A religious state towards God cannot be manifested without what the scriptures call, "the *fear* of the Lord," "the *love* of Christ," "the *hope* that maketh not ashamed," "the *desire* of the soul towards His name," "the *joy* unspeakable and full of glory," "the *sorrow* after a godly sort," "the *bowels* of *mercies*," &c. These are all emotions, which must manifest themselves to prove their presence. Religion claims the priority and preëminence in every man; and these it will not attain until it gains the affections. Then the heart "burns within," and the man becomes "fervent in spirit." It is the burning heart that bears all the sway in the soul, and marshals and influences all the energies of the mind and body. If the heart does not burn, though the understanding be clear, and the judgment sober, the man will not be fully religious.

He understands that God is great, but he fears him not. He understands that sin is an evil, and he will yet live in it. He understands that Christ is worthy, and still will reject him. If the heart feels under these truths, and burns under their influences, the actions will correspond. The burning heart burns everything else. The eye will look, the foot will move, and the hand will act, as the heart on fire directs them. Religion will never become the master principle, to sanctify every-day life, to adorn the parlor, to regulate the counting-house, to invent methods of benevolence, to subject everything to Christ, until it warms, dilates, purifies, and inflames the affections and the emotions of the heart. In all rational pursuits, except religion, we admire fervid zeal, and even enthusiasm. What is a poet without fire? an orator without fervor? a sculptor without ardor? He is a faint resemblance of the abominated figure of a Christian without fervency of spirit.

4. The effects of the influences of the Holy Spirit on the mind are represented in the scriptures by images which imply great and powerful emotions. Men are to *flee* from the wrath to come; to *run* the race that is set before them; to *strive* to enter into the straight gate; to *fight* the good fight of faith; and to take the kingdom of heaven by *force* and violence. From these images, every thought of formality, listlessness, lukewarmness, torpor, and inactivity, is excluded to the farthest possible remove. Here are implied no subdued efforts, no half measures, no suppressed ardor, no sentimental languor; all is quick, all is life, energy, effort, earnestness, agony, and publicity. We cannot acquire eminency and mastery in any pursuit, much less in religion, without fervor and unflinching energy. Mark the men who are described in the scriptures as being "full of the Holy Ghost," and ponder, whether the churches and the pastors of the present day are prepared for such awakening and disturbing ministrations, as those of John the Baptist; for the unshackled address of Peter on the day of Pentecost; for the stirrings of spirit in Paul; or for the labors, the self-denials, the tears, the travels, and the devotion of Him, who went about doing good, and who melted in pity over the sinners of Jerusalem.

5. In men who are without the spirit, all irreligion is traced by the inspired writers to the absence of right feelings, or to the presence and power of bad emotions. The influences of the Holy Spirit benefit man only so far as they affect his heart. A man is never converted unless he is affected by

the truth; and Christians are never revived from their languors and apathies, but in proportion as they have their feelings affected by the influences of the Spirit of truth. Irreligion is described as "not *liking* to retain the knowledge of God," as "*caring* for none of these things," as "*despising* the spirit of grace," as *hardening* the heart," as a profound sleep, and as death; a class of imagery exclusive of all holy emotions. Formality in religion is the name of being alive; and lukewarmness in a church is like the heat of a corpse exposed to the sun; — it is never enlivened, it is never animated, —even its warmth is offensive. This is a sad contrast to vital piety. True religion is life; warm, breathing, vigorous life, corresponding with the living influences of the Holy Spirit. Whatever means we find by experience to be calculated to excite our religious emotions, we should always use and employ. The object at which we should aim in all our efforts for the conversion of men, is to move their affections. If in the Sunday-school, or the pulpit, we aim only at the understanding, the grand enemy of the gospel will have no apprehensions of loss. The affections are his strong-hold: we must burn this citadel, or he will continue in undisturbed possession.

The character of Christians must correspond fully with the attributes of the Holy Spirit. They must yield to every impression of the seal of the Spirit, and conform to the entire mould of Divine influences. Christians! let there be an expression of grace in you for every grace in the Holy Spirit. Is the Spirit fire? kindle like a seraph in your religion. Is the Spirit a well of water? let all the rills of thought, currents of emotion, and streams of life, flow in usefulness, and for the irrigation of the arid waste. Is the Spirit a shower? let your vineyard be as the well-watered garden, fruitful in all that is lovely and of sweet odor. Is the Spirit wind? let the whole forest of the affections and passions wave before the gale. Is the Spirit a dove? let your breast be harmless and placid as the lake where the halcyon builds its nest and makes its home. Let every form and element of religious character, and every mode and degree of devout feeling, be baptized and filled with the spirit of God.

V. The command, to be filled with the Spirit, means that Christians should exercise, put forth, and work out, in life

and character, all the attributes and perfections of the Holy Spirit.

Paul supposes that the Galatian church were influenced by the Spirit, through the truths which they believed; and that it was according to the reception which they gave to the truths of the gospel, that the influences of the Spirit affected them. He says that Christ died "that we might receive the promise of the Spirit through faith;" and then asks "this only would I learn of you, Received ye the Spirit by the works of the law," by obedience to the Mosaic institutions; "or by the hearing of faith?" by what you heard and believed in the gospel of our confession? We have shown in a preceding page that the Holy Spirit dwells in our hearts by faith, by what we believe; and as this takes place according to the measure and the amplitude of the things which we believe, we have a pressing argument to enforce upon ourselves the obligation of the prayer, "Lord, increase our faith!" Faith is not a passive grace, much less is it sluggish and indolent. "Faith *worketh* by love;" and belief always works; for it is by works that our faith, or that which is believed, is perfected, drawn forth, wrought out, and completed.

The model which our Saviour presented to us, as the exemplar of a fully-developed character, has never been withdrawn or exchanged. "Be ye also perfect as your Father who is in heaven is perfect." It will never be imagined that our blessed Lord intended his followers to be as perfect as God, or to be equal to Him, in commensurate worth and glory; but that our character, attributes, works, and dispositions should be like those things in God. This is possible and practicable, otherwise it would not have been enjoined by Him, who came to be a teacher for sinners. Some, who professed to analyze the character of our Father who is in heaven, pronounce that it is a folly for us to attempt to be "imitators of God as dear children," for that sublime excellency consists of perfections, as they say, communicable and incommunicable; or, as others affirm, imitable and inimitable. Had Jesus Christ thought that there were in God some attributes, of whose character our minds could not be susceptible, or some perfections whose features we could not imitate, he would not have raised so high a standard for the aim of our holy ambition. If incommunicable attributes mean un-

transferable, then they are all incommunicable: still they are all imitable.

That Christians can put in exercise, attributes and perfections, like all the attributes and perfections of God, is evident from the first formation of man, from the life of Christ, from the descriptions given of Christians in the New Testament, and from the facts of the case. God created man in his image, that is, with a capacity for exhibiting all the attributes of his character. Every attribute in God has in man an object corresponding with it, on which it can operate and exercise itself, and which it can affect and influence. Jesus Christ was a second Adam. In him dwelt all the fullness of the Godhead bodily; which means, that while Jesus Christ was in the body, there was no Divine perfection wanting or lacking in his character. Yet, as the Captain of our salvation, he was made perfect, not by becoming more holy, or by increasing in Divine acquisitions, but by having the elements of his character fully worked out; he was made perfect because that, by his life and actions, he unveiled in their full beauty every perfection that was already in him. Christians are described in the New Testament as "partakers of the Divine nature," as having a likeness but not identity, a similitude but not sameness, with their Father who is in heaven. When Christians are holy, just, and good, it is not by some communicated or transferred portion of the Infinite essence, being holy, just, and good in them; but it is by their exercising their own agency to be like these things in the Divine nature. It is his image and not his essence, it is his likeness and not his deity, that they receive and exhibit. They are not deified: they are not, according to some mystics, "godded with God," when they are filled with the Spirit; but the holy impressions on their religion and character are commensurate with all the variety and fullness of Divine influences.

A holy soul is capable of representing the full image of the Holy Spirit, and can be perfect as the Spirit is perfect. The soul is not omnipotent, but it can exercise a power, an energy, and a firmness, which the universe cannot move. It is not omniscient, but there are no bounds to its capacities of knowledge; and did it comprehend "all knowledge," it would seek to know more. It is not immutable, but it can exhibit a constancy, a fixedness, and determinedness of purpose, which no coercion can change. It is not infinite, but it is too big for the universe, bounded by no range of expansion, con-

fined by no limits of time. It is not self-sufficient, but it can be independent of all human resources and be satisfied from itself. Conceive of this noble intelligence putting forth the moral character and dispositions of the Holy Spirit, he will be like this Heavenly Comforter in spirituality, in life and activity, in holiness and purity, in truth and knowledge, in power and energy, in compassion and goodness. He will, though limited and finite, like the Shekinah, be, to the tribes of men, the representative and the living symbol of all the fullness of the Spirit of God.

SECTION II.

The Spirit of Holiness. — Eminent Holiness essential to Usefulness.

In all experiments for the eduction and transmission of the mysterious influences of nature, the philosopher is concerned that his apparatus and instruments should be clean and bright, free from rust and dirt, and clear from everything opposed to the character of the physical energies themselves, and from everything calculated to check and prevent their developement and results. In the arrangements of the Holy Spirit for the conversion of the world, he attaches as much importance to the fitness of the agency to be employed, as to the indispensable exercise of the agency itself. Christians differ widely from each other, in their sentiments concerning the manner, in which the Holy Spirit exercises his own agency in conversion, but all agree in their estimate of the character of the agents to be employed by him in this momentous work; all agree that He is a Holy Spirit, and the author of holiness wherever he is present; that where holiness is not found, there he is not present; and that an agent without the holiness of the Spirit is none of his.

Without holiness there can be no union between the Holy Spirit and the church. Christians cannot feel towards the unconverted world as the Holy Spirit feels, but in proportion as they are holy like him. In a church, however apostolically constituted and well organized, where the members and agents are covered with indolent rust and neglected impurities, the holy influences of the Spirit will not, and according to their settled laws cannot, manifest and diffuse themselves. In every church and in every mind where he is present, he not only continues a Holy Spirit, but his holy attributes and energies are active and influential, leavening the whole soul

and the whole church with their holy character, and he thus becomes the sanctifier of others as well as ineffably holy in himself.

Holiness is in religion what taste is in the philosophy of mind. It is a state of the soul, and not an emotion of the heart. It is not a distinct and specific virtue itself, but it makes everything, which it affects and touches, virtuous. It is not itself an independent grace, but it gives the hue, and throws the odor, of graciousness on everything accomplished by a holy soul. The holiness of the Spirit is the sum of all the aspects and tones which form the character of *all* his operations and of all his perfections. The mind cannot fix on any perfection or work of the Spirit which is not of the character denominated holy; nor can it detach, in conception, some element of character to call holy, apart from any other Divine attribute. The holiness of the church is like the holiness of the Spirit; it is the tone of its entire character, the absence of every jarring and impairing detriment, it is its taste for such an exercise of its virtues as shall appear free from their opposite sins and their semblant counterfeits. Holiness, therefore, in the sacred scriptures, means a hallowed state, a full, entire, and impartial consecration to the service and the use of God, a definite separation and dedication to his purposes and pleasure, so as that to be otherwise employed would be a desecration — a profanation. On every implement and utensil employed in the temple was inscribed, "Holiness unto the Lord!" and had they been used for any other service, however innocent of itself, they would have been profaned, because applied to a wrong use. The same principle applies to all Christians: "In a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man, therefore, purge himself from these" (sins previously mentioned) "he shall be a vessel unto honor, sanctified and MEET for the Master's use, and PREPARED unto every good work." (2 Tim. ii. 20, 21.) He who said, "separate unto me Barnabas and Saul," saw that they were *meet* for the Master's use, and ready for his work. He still expects, in the agents which he employs, besides willingness and devotedness, a prepared MEETNESS for his purpose. They alone are meet for his use, who are sanctified; and they are sanctified who purge themselves from all worldly defilements. For the full union, which is to take place between Christ and a converted world,

a union which shall be consummated amid the rapturous symphonies of a gladdened universe, John describes the church as a bride making herself ready; putting from her all her sackcloth of mourning, and all her trappings of worldly power, tearing from herself everything forbidding and repulsive, and enrobing herself with every form of attraction that was calculated to persuade, to win, and to fascinate. The character of the Christian church is to charm, subdue, and convert the world: it is in this that the Bridegroom will, at the espousal of the world, appear to be "ADMIRED" by men and angels. In proportion as Christians become anxious for "meetness for use," as much as for usefulness itself, they will be "prepared for every good work;" and be "making themselves ready" to communicate the influences, and "minister the grace," that shall baptize and hallow the globe. To be in a prepared and meet attitude for this redeeming achievement, the church itself needs to be reconverted; for it is indisputable that had we a better church, and a better body of Christians, we should have a better world.

I. Eminent holiness in the church is the first measure towards the diffusion and transmission of it to others.

Holiness is the only means by which holiness can be diffused. It is like salt, its usefulness to others must begin with itself. The man who fails to persuade himself to be holy, is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others, it is the good man that can diffuse goodness, and it is only the holy man that can diffuse holiness. Every man can bring forth to others, only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself; for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician, who is to restore health to others, must not himself be fretting with the leprosy. Personal holiness is the first and foremost tribute, which we owe to the holy Spirit, for the Master's use; and we are to offer him no other service until this be paid. Pharnaces, says the Roman historian, sent to Cæsar the present of a diadem, while he was yet rebelling against his throne. Cæsar returned it with this sententious and admonitory message, "First of all yield obedience, and then make presents." The spirit and the truth of this message is addressed by the Holy Spirit to every Christian, and to every church. In an agent of the

Spirit, personal holiness is an indispensable requisite and an unforgeable credential. If the church is to maintain that the life of Jesus Christ is its example and model, it can do this only by holiness of heart, and purity of conduct; and if it fail in this, its inconsistency is bearing witness with the world against the holy pretensions of our Lord's character, and against the claims of his doctrine. The character of the church is the holiness of the Spirit wrought out into visible forms and tangible deeds. The Holy Spirit is described as taking of the things of Christ in order to influence the church, that the church might show and prove to the world the efficacy of the atonement. The holiness of Christians is the only evidence that will convince the world that the blood of Jesus Christ cleanseth from all sin. A church which is offensive by her own uncleansed sins, or clotted with the guilt of crucifying to herself afresh the Son of God, will never persuade, or win, the world to believe, that Christ died to save from sin, and that the Holy Spirit sanctifies the heart.

To the beauty of holiness the believer is consecrated and separated by a double baptism. He is baptized with water into the name, the character and the institutions, of the Holy Spirit: and, towards a more elevated surrender and dedication, he is baptized with the influences of the Holy Spirit. The influence of this second baptism on the apostles was, as we have seen, really marvellous; and, with the exception of its miraculous concomitants, it has still the same transforming power on all who partake of it. To convert the world is never the duty of an unconverted church. It has another important work which claims its first and immediate attention. It has to unshackle and purify itself; and when it is itself converted and sanctified, then does it become its duty to strengthen the brethren to scale the towers of the world's corruptions. "He," says the immortal LOCKE, "is very unfit to convert others, who was never converted himself."

II. The eminent holiness of Christians is one of the appointed means best adapted for the conversion of the world.

Holiness always appears of inconceivable momentousness in the estimation of Jesus Christ: it is prominent in his first instructions, where he teaches his disciples that they are the salt of the earth and the light of the world; and it stands out in solemn grandeur in his last prayer, when he supplicates the Father to keep them from evil, and to sanctify them by his word. In all the representations which the Holy Spirit

has given of the world, it is described as being in an improper, unpleasant, unsavory, and offensive state, fretting with corruption, and tending fast to putrefaction and dissolution. The methods which the Holy Spirit has adopted to restore the world to a state of purity, are the exhibition of the doctrines of the gospel, and the character of the Christian church. The influence of these penetrates, purifies, attemperates, preserves, and refreshes the world. It is this practical holiness alone that meets the case of the world, because it is supplying that in which the world is deficient, and exhibiting that which the world ought to be. The Holy Spirit expects every Christian to be useful in this way. The cardinal design for which the church is gathered together is, that it should sanctify the world. The people baptized by the Holy Spirit, and "separated to the Holy Spirit," are to live for nothing else. This is to constitute the individuality of the church, and to distinguish it from every other assembly of people. There are men enough in the world to live for science, to live for power, to live for wealth, without Christians degrading themselves from their noble enterprise. They must live for Christ, and subordinate all the interests of life to "the Master's use;" they are kings and priests unto God, and redeemed to be nothing else, and nothing less.

Christians only are the appointed preservatives of the world. They alone give unto the world the savor of the character of God. By their obedience they give the savor of his will; by their benevolence they give the savor of his goodness; by their compassion they give the savor of his mercy; and by their praise they give the savor of his love. They perfume a corrupt world with the odor of their graces and virtues. Without these the world would be an offensive sink of impurity, loathsome to God, and pestilential to man. Depravity is corroding, spreading, and putrefying with malignant virulence, everywhere except where Christians check it by "wholesome words," and by the savor of the knowledge and character of Christ. "So is the will of God, that with WELL-DOING you may put to silence the ignorance of foolish men." Paul, in this passage, taught the Corinthian church, that unconverted men were to be won to Christ, by the persuasive attractions of the good conversation of Christians. "Let your light," says our Saviour, "so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Nothing, then, more effectually mars

and destroys the best administration of Christian doctrine, than the unchristian tempers and unchristian practices of Christian men. When the apostles thrilled the Roman world with their ministry, their actions did much more than their discourses. Holy consistency is a language understood in every clime, and by every man. Of all powerful bulwarks, which have been raised against the encroachments of the world's depravity, holy consistency is the most stubborn and impregnable.

III. Eminent holiness is necessary to recommend the labors and the services of the church to the attention and esteem of the world.

Examples have always greater and surer influence on the mind than instruction, on the principle that all men can judge better, by what they see pictured out, than by any description which they hear or read. Christians, as experience everywhere proves, can be useful, only in proportion as they are esteemed; and they are generally esteemed, only in proportion to their practical holiness. The censures against the world, when expressed by holy men, like unwelcome and nauseous medicine, will be taken with greater readiness when administered by the hand of affection, delicacy, and tenderness. On this element of human nature the inspired instruction is founded — "Brethren, if a man be overtaken in a fault, ye which are *spiritual*, restore such an one in the spirit of meekness." Never did a lesson show more consummate knowledge of human character. The person overtaken in a fault will tolerate no interference with his state, but by a spiritual man; and even his, only when advancing in the spirit of meekness. A church without worldly power can convert, and a church without imposing ceremonies can convert; but a church without holy character, a church without consistency, can NOT convert a sinner from the error of his way.

An insipid, impure, and ill-odored church is of all bodies the most worthless and the most useless. If the salt have lost its savor, wherewith shall the world be salted? Nothing in the natural world is more worthless than such salt; and nothing in the moral world is more useless, pernicious, and contemptible than such a Christian church: useless, because it does not answer the avowed end of its existence, which was to heal the world; pernicious, for, instead of preserving, it corrupts the world; contemptible, for it is the ridicule of the world, and the disgust of the Holy Spirit; it is, withal,

the most hopeless, as likely to be given up by the spirit, to be a noisome heap, an offensive dunghill, the fetid monument of detested sluggishness.

The spirit of holiness gives to the church an aptness and a grace in all its movements and efforts for the conversion of the world. The influences of the Holy Spirit are on that account, as well as for the sweet odor with which they perfume the church, called "the unction of the Holy One." The Agonistes, in the Grecian games, anointed themselves with unguents, in order to attain quickness, agility, and nimbleness of action; and this gave a grace and a beauty to their various movements. Their achievements were not only performed, but performed well, with a becoming propriety, and a graceful elegance, that recommended the movements to all the spectators. Many of our attempts in well doing, and especially in promoting the conversion of man, have probably failed, through the want of something analogous to this process; — through the want of aptness, an adroitness, a cleverness, and skillfulness, in the art of doing good. It is not the duty of bishops only to be apt to teach, but all Christians ought to be wise to win souls, and of adroit and quick understanding in the fear of the Lord. Before the Agonistes could attain this graceful agility and elegant adroitness, the unguent must have pervaded their frame, and not glistened in superficial application. In like manner, before the church can acquire a grace in doing good, and in acting "after the Spirit," the unction from the Holy One must penetrate all the muscles of its frame, and all the members of its body. Musk needs no books to establish the evidences of its presence, or to recommend it to acceptance; its own fragrance is its witness and its recommendation. The world has been deluged with books on the evidences of Christianity: what the world needs is not books on these evidences, but men who are proofs of them. When, instead of such books, it shall have LIVES on the evidences of religion, lives perfumed with the odor of holiness, lives that will adorn and recommend the designs of the church, it is more likely to be captivated into subjection to the reproofs of the Spirit.

IV. Without eminent holiness, the most enlarged usefulness is not only unprofitable, but really injurious, to the church itself.

The positions of mankind in the universe are so arranged, as that they cannot do evil to others without wronging and

injuring themselves; and that, whenever they do good to others, they always increase their own enjoyments, and elevate their own character. This is evident from the facts, that an unintended evil, occurring through our means, never degrades us in the estimate of our own conscience; and that an undesigned and uncontrived good, transpiring through us to others, never gives us the complacency and satisfaction, which we feel when it is the result of our own plans and purposes. Whenever we are the means of benefit to others without having designed it, we are in danger of being shrivelled with envy, or puffed with empty importance, or swelled with hollow merit. By accidental and undesigned usefulness, our character is not improved, and our solid happiness is not increased. The element of good-nature, if it pervaded our constitutional habits, might, indeed, neutralize the bad tendencies of accidental benefits, as it always promotes the meliorating influences of intended good. If the mind becomes injured by the success of contrived and intended benefits, nothing can restore it to a right state, but a sense of the despicableness and criminality of selfishness, and a deep conviction of its responsible stewardship to God.

Unhallowed talents have done much injury to many churches, and many have been ruined by unhallowed power; but what has destroyed its thousands is, unsanctified prosperity. With all her canvass spread to the swelling and impelling gale, the safety of the church is in the ballast and weight of her holy character. When a church is as the garden of the Lord, a paradise of revivals, with all her virtues luxuriating in beauty and goodness, and her graces impregnating the atmosphere with their sweet scents and odors, then, frequently, has the demon of spiritual pride entered its enclosures, and covered it with the enchantments of brilliant illusions, which vanished in "sin and all our woe." Even paradise, without holiness, became a desert; and revivals without holiness are a howling wilderness, the lairs and the dens of prowling beasts, that alarm where they do not devour the flock.

The Holy Spirit has designed and arranged that the usefulness of the church should have a reflex influence on its own character and happiness. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Some winters ago two friends were travelling in Lapland. To protect themselves against the extreme rigor of the season, they had enveloped themselves in thick foldings of garments, and were well wrapped in fur. Notwithstanding all these precautions the cold was almost insufferable. In the course of their journey through one of the glens of that country, they perceived the body of a man nearly covered with snow. When they reached him he appeared frost-bitten and dead. What was to be done? They were both enfeebled by the frost, breathing an atmosphere of snow, and shivering with the cold. One of the travellers proposed, that, as they could do the frost-bitten man no good, they should leave him, and make the best of their way to the distant inn. The other felt the spark of compassionate benevolence kindling in his breast, and began the work of restoring animation, while his companion shivered and shuddered on to the distant village. His efforts were at first very feeble, but as he persevered he became warm. His benevolent labor was crowned with success — animation was restored, and a "soul was saved from death." How pure and solid was his joy! He had saved a man from dying, and in the glorious effort he had benefited himself. By his benevolent activity he had restored a healthy glow in his own system, and then continued his journey, not trembling and shivering like his friend, but brisk with the impulse of generous spirits, and with the dignified port, and the cheerful step, of a man that had done good. At the inn, which of these travellers would my reader wish to have been? — Go, and do likewise! There is a world before you ready to perish. The Holy Spirit says you can save it from death. You feel weak only from your own coldness and apathy. Make the attempt, continue the effort, and your own life-blood will glow with a more healthy vigor, and your own frame will be cheered with a more generous vitality, and ransomed souls will live and bloom in the crown of your rejoicing.

To be the instrument and means of benefits to others without improving ourselves, graduates among the same low degrees of contempt, with the talent of appropriating all advantages to self, without diffusing any to others. It were awful to be the means of saving others, and ourselves to be cast away: to minister saving health to others, and ourselves perish of the plague: to gather, like the burning-glass, rays to inflame the world with the love of Christ, and we ourselves remain cold and insensible. The only security against

this danger is Holiness. Holiness is the life of the church; it is this that makes the church a living body, and consequently the means and agent of its own growth and happiness. A living thing grows from itself, and not by accession from without, as a house or a ship grows. A flower does not grow by adding a leaf to it, nor a tree by the fastening of a branch to it, nor man by fixing a limb to his frame. Every thing that has life in it grows by a converting process, which transforms the food into means of nourishment and of growth and enlargement. A holy church lives, and its holiness converts all its ordinances and provisions into means of deep-rooted, solid, enlarged, and beautiful usefulness.

Enlarged usefulness, without the beauty of holiness, will make the church to be the ridicule, and the scorn of the world. Pure and undefiled religion is unspotted from the world. The world, where the church is stationed, is a scene of filth and uncleanness. Holiness is the church's best robe, her bridal dress. While the church is in the world, there is great danger of her sullying and spotting her beautiful garments. Unholy usefulness always makes religion appear ridiculous; just as spots on a delicate dress are more marked than the dress, and marked the more, in proportion to the superb beauty of the robe itself. Unhallowed success unfits the church for the glorious rewards of its labors. Meetness for the Master's use is the best and surest meetness for the Master's reward in the inheritance of the saints in light. All the rewards to be conferred are holy, and only holy laborers have a relish for them. Holy usefulness is the best preparation for these holy rewards, because usefulness is itself the sweet foretaste of the heavenly recompense.

SECTION III.

The Spirit of Love.—On travailing in birth for the souls of Men.

In the history of intellectual enterprise and mental achievements, for six thousand years, it is probably impossible to find out one mind that has employed and devoted its energies to the research of ITS OWN WORTH. Of everything else, mind endeavors and labors to discover the worth. It no sooner finds out an element or a power, than it immediately inquires into its worth, tries to discover what it is good for, what it can do, and in what way the world can be benefited by its operations. Though the mind may have a sublime pleasure

in the discovery of the mere existence of a principle or power, independently of all its adaptations and utilities, yet generally it does not rest in that simple acquisition. Indeed, when we minutely analyze our knowledge, we value it only in proportion as it ascertains what the thing known is good for, and discovers to us what it is worth. Probably our knowledge of the blessed God consists in our conceptions and imaginations of what He can do, and of what he can perform and effect, not for ourselves merely, but for the interests of the universe. It is certain that our knowledge of our Lord Jesus Christ consists in our estimate of the availableness of his mediation to the interests of men, and to the happiness of the universe.

Intellectual philosophers have endeavored to penetrate into the arcana and the recesses of the mind, to explore its powers, and discover the modes of their action, but not to estimate their worth. No inquirer into mind has set himself to a sober and resolute investigation of the latent and occult adaptations and capabilities of the mind, that he might realize vividly, and portray distinctly to himself and others, what a soul would be if perfected; if all its capacities were disciplined to their most ample and most graceful action; and what would be the state of society and of the world, if every soul in existence displayed all its powers in this conceived finish of culture and power. It will not be pretended that the worth and the adaptations of elasticity, magnetism, or of steam, have higher and nobler claims to inquisitive research than the worth and the powers of the soul. It is, indeed, only by the capacities, which constitute the worth of the soul, that the worth of all things else is ascertained. They, indeed, who value and mind earthly things only, pay no regard to the worth of the soul: but, even Christians who profess to know this worth, to feel it, and to teach it, are comparatively little alive to its transcendent value.

Suppose my reader, from the moment in which this page has caught his eye, will consecrate one uninterrupted hour to this stupendous inquiry—how full of eternity would that hour be! A metaphysical plunge into the profound and unfathomable abyss of this question is not the best means of ascertaining its boundless grandeur. Gradual ascent to some of the eminences, which rise in its vicinity, will enable us to take a more enlarged view of its magnitude, and to look further into its unending destinies. We may, perhaps, approach the

"height of this great argument," by ascending the grades of our bodily organs, senses, and capacities. It is difficult for us to realize fully the amount of consequences, that would result from the loss of a bodily limb. It would cost the mind an effort, to account to itself what would be the probable state of art and civilization in the present day, had TITIAN, ANGELO, and the CLAUDES been deprived of a hand or an arm; or what would be the accumulated distress of mankind if every man carried with him a withered limb, or was deprived of a useful member of the body. The loss of a sense is more grievous, and entails more misery. Here the mind would soon tire in inquiring what would have been the results had HANDEL, MOZART, and PURCELL, the great masters of music, been deprived of hearing; or had the master-spirits among painters, sculptors, and architects, and engineers, been afflicted with the loss of sight. If every man in the world suffered from the loss of one sense, as of either hearing, sight, or feeling, and all "knowledge at one entrance quite shut out," the aggregate of detriment to the world would be indescribable. There is one loss that is greater still—it is the loss of mind. The mind recoils from the details of this painful investigation. Who can estimate what would have been the present state of science had BACON, GALILEO, or NEWTON been, in their boyhood, frightened into idiocy by their young playmates, or by older murderers of intellect? What would have been the present state of the world had this occurred to Cyrus, Alexander, Cæsar, Paul, Luther, &c.? Let the mind make a strenuous effort to realize the condition of the world, if the majority, and if all of mankind, were deranged and infuriated maniacs; everything would be lost,—the powers of the mind, the use of the senses, the exercise of the limbs, the elements, the furniture, and the adornment of the creation,—all would be vain, all would be lost, as to the ends for which they were made and adjusted. Ascend one elevation more, and survey the wretchedness and desolations which are scattered around the loss of life—life lost to a family, lost to a country, lost to science, lost to God and heaven. All is hopeless woe; all is desperate grief, and all the feelings muster all their energies to die.

Few have sympathized with the exclamation of NEWTON on the death of the young philosopher, COTES: "Had that young man lived he would have taught something to us all." No mind now attempts to realize the loss which science sus-

tained by his death. Our minds refuse to enter on the inquiry, just as it would shrink from an Utopian enterprise. Probably no mind but NEWTON'S could adequately conceive and grasp the detriment which would accrue to science from a death so premature. He knew the young scholar's mind; knew the energies and powers of his soul; he knew the state of science at that time; knew what a mind of such tendencies and aspirations could and would do for it; and therefore in the midst of this clear and vivid knowledge, he pronounced the above declaration. Conceive that Newton employed a physician to attend the young scholar, one who professed to be a friend to both, who was informed of his patient's splendid powers, who valued their importance to science highly, who knew the disease that enfeebled them, and who possessed the remedy to restore and save them. Imagine this functionary to dally and trifle and sport with a life so inconceivably precious, and you will feel towards him all the indignation and disgust, which you ought to feel towards an idle Christian, or a trifling minister. Conceive again of this assiduous attendant succeeding in the preservation of such a noble genius, and you will understand the luxury of doing good, the joy that a soul is saved from death, and the honor of a crown of rejoicing to adorn your brow.

In all our efforts to realize and estimate the amount of distress, produced by each and by all of the grades of losses just marked, the mind may perhaps scarcely feel the pressure of the question, through an apprehension that all the detriment and misery, which is supposed to follow, was purely conjectural. There is one more loss to be enumerated, which is the greatest of all, the most disastrous of all, a loss which involves, and absorbs all others, and sinks along with it every interest—it is the loss of the soul. The God of the spirits of all flesh has informed us that this loss is not conjectural—but real, true, felt, and owned. If the soul be lost, nothing is saved. If a man lose a limb, or a sense, and retain the mind and life, the loss is bearable; or if he lose the mind, it is a loss for a time; but when the soul is lost, the loss is entire, unmitigated, and eternal. The loss of a limb in our fellow-men awakens our pity; the loss of a sense, especially of sight, pains us more; the loss of a mind distresses us more still; the loss of a life of a beloved friend excites us even to agony. The loss of a soul! What can be the affections and the emotions, the pangs of anguish, and the throes of travail, which such a catastrophe

would produce and justify? If we ask the world, it recommends us to contemplate the scene with stoical hardihood: if we ask lukewarm Christians and formal churches, they recommend decent and stately mourning: if we ask the Holy Spirit, he not only recommends but insists that such a distressing spectacle should produce in us great heaviness, continual sorrow, true compassion, real tears, unfictitious agony, unfeigned pains, and every other form of genuine emotion, which can express the meaning of "travailing in birth for souls until Christ be formed in them."

When the Holy Spirit is in full union with a church, and where a church is in full communication with the influences of the Holy Spirit, there will be proportionate compassion, tenderness, and concern for the souls of men; and these will be excited and developed in a higher degree than could be accomplished by the mere sympathies of humanity. It deserves to be exhibited on the face of the skies, in letters as bright and vivid as rainbows, that, on the supposition that a soul is in real danger of being lost, no excitement of the emotions however high, no anguish of feeling however intense, is either extravagant or enthusiastic. The enemies of religious emotion brand this excitement with the epithet of enthusiastic; but it is only in proportion as they diminish the amount of danger which produces it. It must, however, be admitted that there is, in connexion with this subject, one state of religious emotion which well deserves to be called enthusiasm—weak, vain, and empty enthusiasm. It *is* enthusiasm to fancy facts concerning the soul which are not testified in the scriptures; it *is* enthusiasm to fancy that a soul is under the influences of the Spirit when there are no fruits of the Spirit: it *is* enthusiasm to expect a thing strongly without using the appointed means; to expect a soul to go to heaven who neither walks nor seeks the way thitherward; to expect a mysterious process of forced conversion to take place in the dying hour; and to hope there is no danger to the soul, when the scriptures declare that it is in danger of eternal perdition. The men who indulge in these fancies and expectations, and oppose enthusiasm, are themselves fanatics the most wild and extravagant.

When Paul endeavored to revive and animate the church in Rome to powerful and united exertions for the furtherance of the gospel, he employed an argument of the most persuasive and melting character: "Now I beseech you, brethren, for the

Lord Jesus Christ's sake, and for the LOVE OF THE SPIRIT, that ye strive together with me in your prayers to God for me." (Rom. xv. 30.) The argument of the apostle requires us to conclude that, by "the love of the Spirit," he means, not the emotion which Christians felt towards the Spirit, but the affection which the person of the Holy Spirit indulged towards them. In our pulpit ministrations much has been said of the love of the Father and the love of the Son, and much remains to be said; but the love of the Spirit has not yet obtained that prominence, which its glory and beauty deserve. The Father so loved the world that he gave his only begotten Son; the Son so loved the world that though he was rich, yet for its sake, he became poor; and the Holy Spirit has so loved the world that he takes of the things of Christ, and descends with them into the midst of loathsome corruptions, to perfume and to heal, to purify and to save, a putrefying world from a destruction that is as offensive in its character as it is dreadful in its results. This is love in the Holy Spirit. The Holy Spirit loves the word. His benign offices towards the world have been undertaken from the freest and the sweetest love. His methods of operation on the soul savor of his glorious love: all is kind, gentle, persuasive, and winning. The circumstances and the characters of those whom he visits to bless, prove that his disposition is free, generous, and sovereign love. The heavenly Dove has descended on a noisome valley of dry bones, with healing in its wings, and continues, by its sweet influences brooding over corrupt elements, to give them the beauty and freshness of life. He has deigned to make the heart that was once the home of evil spirits, the nest of unclean birds, the sink of filthy reptiles, to be sanctified for his own temple. His love alone has induced him to carry on his operations, amidst much perverse dislike and opposition of the heart. Men's own negligence and recklessness, and their aversion and repugnance to his gentle and holy character and purposes have often vexed and have much grieved him; but even his grief is an emotion of love. Were he an enemy he would be offended; it is only a friend that feels grieved by our waywardness. The result, the issue, and the aspect, of all his operations will be a splendid product of his love. His most powerful operations are benign and salutary; he wounds only to heal, he disciplines and chastises only to improve, he mortifies only to refresh, he kills only to make alive. He that began the good work will finish it; and its

consummation will be the finish of skill, the finish of power, and the finish of love. The origin, the process, and the consummation of the world's conversion and holiness is love, and the dispositions and feelings of the Holy Spirit towards this sinful world are those of free, fervid, patient, strong, and unchangeable LOVE.

Ere the church will achieve much in the conversion of the world, the church must love the world; love it as the Holy Spirit loves it;—love it with tender compassion, with the meltings of pity, with the unction of gentleness, with the emotion of concern, and with musterings of energy to save it. The greatest and deepest distress for souls, the most ardent and intense desire for their welfare, and the utmost agony of effort for their rescue, are, according to the mind of the Holy Spirit, but the sentiments and actions of soberness and truth: they are warranted by what is revealed of God's feelings towards sinners, by the character and life of Christ, by the tendencies of the influences of the Spirit, by the relation of man's mental constitution to the moral system of the universe, and by prophecies and declarations concerning the right dispositions and measures of the Christian church towards the world.

I. The real feelings of God for the salvation of sinners are revealed in the Bible, and explained and illustrated by every form of imagery that can shadow forth love, compassion, tenderness, anxiety, longing, and vehement earnestness. Nehemiah describes him as "God *ready* to pardon, of great kindness, and who, for his *great* mercy's sake, did not consume and forsake the people that rebelled against his overtures." David describes him as "FULL of compassion, and PLENTEOUS in mercy and truth." Isaiah contemplated him in this character when he prayed, "Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: where is thy ZEAL and thy strength, the SOUNDING OF THY BOWELS and of thy mercies towards me?" Jeremiah was inspired to put the following sentiments in the lips of the blessed God: "Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do EARNESTLY remember him still: therefore my bowels are TROUBLED for him: I will surely have mercy upon him, saith the Lord." Hosea describes him as provoked, grieved, concerned, and anxious about man's salvation: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine HEART IS TURNED WITHIN

ME, and my REPENTINGS are kindled together." In the interpretation of these passages, make the freest and largest allowance for bold and poetic imagery, yet you cannot refuse the conclusion, that had the reality and the truth of this state of the emotions in good men been irregular, extravagant, wild, and enthusiastic, holy men of God, as they were moved by the Holy Ghost, would never have ascribed them to the Divine Majesty himself. If in Christians we sometimes see and admire pungent distress, strong compassion, and agonizing desires for the salvation of souls, how amazing, how unutterable must be the gentle and august pitifulness of our God!—a God FULL of compassion—all the perfections of his nature "kindled together" into pity.

II. The character and the example of Jesus Christ authorize a state of the highest excitement of the emotions in the view of human guilt and misery. Jesus Christ was God manifested in the flesh, — God acting by the machinery of our nature, God expressing his character by our sensations and emotions, — God living and feeling and acting as he would wish man to live, feel, and act. Emotions excited by the same class of facts, produced by the same reflections, indulged and expressed to the same degree, can be neither wild nor fanatical. We have not a High Priest who cannot be touched with the feeling of our infirmities; and if we have a church that cannot be touched, or refuses to be touched, with the same feelings, it is because such a church is, so far, anti-Christian, and "ready to die." Jesus Christ openly expressed what he felt; and he, in all reality, felt what he expressed. At one time he felt and expressed the highest emotion of astonishment and marvel at the unbelief of his hearer. On another occasion, he looked round about on his audience with anger, being grieved for the hardness of their hearts. At the grave of Lazarus he wept, partly from sympathy with the bereaved family, but much also from his reflection on the obduracy, cavils, and machinations, of the Jews, who, instead of being convinced by the miracle of his love and of his power, would conspire to kill both Lazarus and himself. In the midst of the most alarming and thundering discourse ever pronounced over sinners, he felt for them; for when he beheld the city he wept over it, and said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He surveyed the miseries that would fol-

low their rejection of him, and the sight moved and affected his heart, even amid the triumphs and hosannas of his entrance into Jerusalem. Such real tears, from eyes that completely comprehended all the realities of the case, — from eyes that beamed upon sinners with good-will and mercy, — from eyes that were pained and offended by their opposition and impenitence, — eyes that pitied and lamented even to the last, — such tears, and the emotions which produced such tears, could not be extravagant or irregular. He would not have wept for a slight and trifling matter. The Fount of Mercy himself sent forth tears, on account of the deep expanse of man's misery, and the incurable hopelessness of the case; and these tears proceeded from his own sincere and fervent compassion, and from his intense anxiety to save to the uttermost, all who were in a lost condition.

The servant is not above his Lord, and the feelings of the church are not of a higher order than those of Christ. If views and reflections, which made Christ weep, do not make us weep, the fault must be in us. In the progressive accomplishment of the measures of salvation, Christ sees "of the TRAVAIL of his soul." He shed real tears from genuine emotion; he shed his blood from real travail of soul for men's salvation; and he is still earnestly concerned, *expecting* till all his enemies be subdued. His dispositions and emotions are as tender and fervid now as they were when he was in the flesh: they are not now expressed by the same effects on his glorified body, as those which appeared in his material frame; but if they appear in his spiritual body, the church, in all the glowing and throbbing impulses, with which they once agitated his material and mental constitution, they are now as sober, as much called for, and as justifiable, as they were when exhibited in his personal ministry.

III. A deep and anxious concern for the souls of men has always been the invariable result of the influences of the Holy Spirit upon the church.

The love of the Spirit is the model and pattern for those who mind the things of the Spirit. He is the Spirit of compassion and pity: the well-spring of love, mercy, and zeal. This love for souls is the warmest bond of union between the Holy Spirit and the church. It constitutes an identity of sympathy, a union of feelings and dispositions towards the interests of the world. In such a state of feeling, the church is in full communication with the flowing tide of the love of the

Spirit. The fervent compassion of the Holy Spirit melts the church, and softens the world. The church feels as the Spirit feels; the church longs as the Spirit longs; and the church acts as the Spirit would have acted. Mark all the ministers who are distinguished for the unction of tenderness and pity: their hearts glow with love; their words breathe mercy, as if the Holy Spirit preached by them. They use words which the Holy Ghost teacheth, — not that the Spirit forms their expressions or dictates their phrases, — but he excites their feelings to give utterance to their sentiments, in such a manner, as if their words came forth, kindling and fusing from the love of the Spirit.

These deep sympathies have always marked the character of men eminent for the influences of the Spirit, as may be instanced in Enoch, Noah, Abraham, and Moses. "Rivers of water," says David, "run down my eyes, because they keep not thy law." How deep, how large, and how full, must the fountains of emotions in the heart be, to emit gush after gush of such genuine sorrow, and to maintain an unceasing stream of pity and concern. Such were the feelings of Jeremiah: his reader might imagine that he had written his works with the tears of his countrymen, and had modulated the cadences of his diction to the sounds of the breaking hearts that were bleeding around him: "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people!" And again he says, "My bowels! my bowels! I am pained at my very heart! my heart maketh a noise in me! I cannot hold my peace!" The same state of emotions is very conspicuous in Paul. Let all formalist conclaves try to make laws for the emotions that produced the following sentiments: "I say the truth in Christ; I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren." He was not ashamed of his tears; for, even in a passing allusion to the enemies of the cross of Christ, he mentions them "even weeping." To express his intense concern for the salvation of men, he employs a figure, the strongest, and the most vivid, that the chamber of imagery could furnish. To explain his unutterable anguish for souls, he says, "I TRAVAIL in birth again till Christ be formed in you." This imagery is expressive of his strong desire to save souls, his

continued and undiminished anxiety on the subject; an anxiety that could not be diverted to other considerations; an anxiety that oppresses more and more until deliverance comes, or until it is extinguished in agonizing death. If sinful men are now in the identical state, the view of which produced these emotions in Paul, the contemplation of it ought to produce in us feelings of the same character, and to the same degree. After the apostles were baptized with the Holy Spirit and with fire, they all felt in this manner; for unawed and undaunted by the menaces of the sanhedrim, they boldly declared, "We can NOT but speak the things which we have seen and heard." The more we have of this Spirit, the more seraphic will our ministry be: love will be its *alpha* and *omega;* love will beam in the looks, melt in the tears, tremble in the voice, burn in the words, gleam in the smiles; and, even when it frowns, it will put its bow in the cloud.

IV. The relation between our mental constitution and the moral universe in which we are placed, renders us susceptible of painful impressions and distressing emotions, from a survey of the guilt and misery around us.

The body feels not only the touch and pressure of matter, but it can feel from mind and from thoughts. Certain thoughts can exhilarate like the most generous wine, or the most balmy air; and another class of thoughts can depress and wither the bodily frame as effectually as masses of matter, or the simoom of the desert. Thoughts produce emotions, and emotions affect the muscular frame. The mind is constituted to be affected by the thoughts, the feelings, and the conduct of others. When man witnesses an act of disinterested benevolence, complacency springs up in his mind as promptly, and as certainly, as the figure of the agent is formed on the retina of the eye; and when he beholds oppression, anger and disgust are produced with equal certainty. Though this constitution is impaired by sinful habits, it is not annihilated; for man cannot exist without thinking that there *is* something that is wrong, and its opposite right; and there exists not a man who is not, in some circumstances or other, susceptible of self-condemnation.

Every one is conscious that the guilt of others, and the misery of others, make us feel for them. We cannot avoid feeling thus while we continue to reflect and think on them; and, therefore, whenever we wish to rid ourselves of these

emotions, we, according to common parlance, try to dismiss the subject from our minds. We thus practically prove that our emotions are much under our own control; and that we know that they are always in close connection with a certain class of subjects. We feel from the atrocity of men's guilt when their acts have proved injurious to one who is dear to us. We feel for the misery of the guilty when we reflect what they once were, — how their distress was acquired, — what they might have been, — how nearly they are related to us, — how we ourselves were once in their state, — how lately we were rescued from it, and how liable we are still to fall into it. To feel concerned, and warmly and intensely concerned, for the injury offered to the feelings and character of a friend, by the atrocities of others, is in common affairs, a warrantable and a sober act of the passions; if it be in proportion to the malignity of the offence and to the warmth of our attachment. In a well-balanced mind, the zeal for a friend's character does not extinguish compassion for the wretchedness of the guilty man who has injured him. When our friend's character is vindicated, we may rationally become concerned, even to agony, for the reprieve of the condemned criminal, and for his restoration to society and happiness. No one supposes, that persons, thus affected by the guilt and misery of others, are in a state of morbid excitement, or mental irregularity, or moral deliriousness, or of benevolent and philanthropic hypochondria. Why — when this friend is God — when the offenders are our own brethren — when their guilt is abhorrent to his disposition and injurious to his character — when they are condemned to a misery for which eternity has no measure — when God pronounces his character vindicated by his Son — when he has intrusted us with the overtures of his mercy to them — when, unless these overtures are communicated promptly and accepted readily, they will perish under judgments unutterable — when Christians heartily *believe* all this, and feel all the emotions which such views are calculated to produce; — why such emotions in the affairs of God and the miseries of man are called hypocritical, fanatical, visionary, enthusiastic, extravagant, while they are tolerated and applauded in every other connexion of life, demonstrates how deeply and how inveterately mankind are "haters of God." If the guilt of this horrible and flagitious disaffection can admit of accumulation, it is when a church of

Christ truckles to such an opinion, or when Christians themselves entertain such sentiments.

Such a state of the emotions is perfectly philosophical: the men, who travail in birth for souls, are men of like passions with those for whom they feel. Their feelings are excited by the wretchedness of others, and they are disposed to manifest their emotions by devising and supplying, according to their power, help and relief. The gospel was not intended to destroy their psychological sympathies and instinctive feelings, but rather to quicken, excite, and purify them. There is no misery so distressing, no misery so calculated to excite these feelings of our nature, as the misery of an outcast from God. These emotions are as rational as they are philosophical. They are produced by clear intellectual perception of real danger, and of true wretchedness; they result from a sense of responsibility to God for our brother's blood, and from the force of a sober adjudication of conscience; and they are in perfect accordance with the scenes and the facts of the judgment-day. The scale of our emotions of travail for men's salvation never CAN reach a height, for which the scale of the world's guilt and misery will not afford a sufficient account and adequate reason. Even when they seriously affect the bodily frame they are neither unphilosophical nor irrational. In many common cases of great interest to the mind, the bodily structure is frequently too feeble to support the internal conflict of emotions. Such effects on the body are mere physiological phenomena resulting from affections highly excited, and put forth in great struggles and effort. As these phenomena occur in every-day affairs, they may occur in the momentous affair of religion; and as, in circumstances of interest, they never derogate from the grandeur of their cause, so, in the realities of religion, they are no disparagement to the agency of the Holy Spirit. At the sight of danger and distress we *expect*, not emotion only, but a strong EXPRESSION of emotion. At the sight of shipwreck, we might be overpowered with agony: this would be neither madness nor enthusiasm — it would be what the view of great distress would spontaneously call forth. A woman is seen on the bank of a river, — she is wailing, and rending the air with the cries of her anguish; you run to her, and ask her why she is in such agony? She replies — "Oh my child, my child has fallen into the stream!" Would you think this emotion extravagant and enthusiastic? In both of these

cases the wonder and the strangeness would be, if there were no expressions of feeling. It would be they who felt *not*, and not they who felt, that deserved to be branded as irrational and unmanly.

V. There are numerous indications in the declarations of the scriptures, that the intense concern of the church for the souls of men will be introductory and instrumental to the conversion of the world.

A long train of facts in the history of the church proves that always "when Zion travailed she brought forth." In this state of feeling, there is a glowing sympathy between the church and the noble designs of God. In this frame the church can be greatly and largely blessed with prosperity without being injured by it. It is an inactive church, like an inactive army, that is injured by its own triumphs and accessions. That for which we have wrestled in agonizing prayer, we are ready to prize: and it is always dear to us. Young converts are always dear to a praying and laborious church: to a lukewarm church, they are goads and thorns and unwelcome spurs. Where is the church that now throbs in every member to produce numerous converts to the faith of Christ? that is panting with prayers and longings until delivered of the product of her ordinances and institutions? "A woman when she is in travail hath sorrow," and so has a church that is concerned for sinners, and that pangs for their redemption. But in what church shall we find "sorrow," that so many under her ministrations live and die "hearers only;" and that the majority of her Sunday-school children are unconverted? The children, indeed, come to the birth, but there is not strength to bring forth: all her institutions "travail with a glorious day of grace;" but there is not sufficient energy of piety in her lessons and examples — not sufficient agony of prayer and earnest expectation, to produce believing converts. A day of glory is to dawn upon the church, and when the womb of that morning shall produce converts, numerous and brilliant as the dew, she will be strong, in the day of God's power, to become the joyful mother of children. The church, in the Apocalypse, ere she enjoyed this season, "cried, and was travailing in birth, and pained to be delivered." The universe sympathizes with a church in anguish; and for the birth-day of the children of God, the whole creation groaneth and travaileth in pain together — all in effort, all in throes, for the production of a new-born world.

In the scriptures, the Holy Spirit everywhere shows that fervency is the state, in which the emotions of the church *ought* to be, and that the church is guilty and blamable when its feelings are not in that state. Consequently Christians have wished to feel, and tried to feel, but cannot feel; and they lament and grieve that it is so, and then regard their state as rather calamitous than criminal. All such attempts to feel are made in utter ignorance of the laws of the feelings and affections. The mind produces thought, and thought produces emotion, according to fixed laws and determined arrangements. We cannot say, "Let there be thought," and thought will be; or, "let there be joy or sorrow," and joy or sorrow shall immediately appear. To attempt to feel, or to try by a direct mental effort to feel, is a folly as complete as to say "I will now hear," when there is nothing around us audible. It is indeed possible to conjure up to the imagination the notes of the nightingale, and the roar of the cataract, but this would not be hearing. An immediate and direct effort for thought or emotion will always fail. In the most orderly and energetic application of the mind, we cannot say to one thought "come," and it cometh; nor can we guess what will be the thought that will present itself. Such also is the character of our emotions. We cannot say to our souls "fear," or "rejoice," and expect them, by mere volition or direct effort, to feel these emotions. It is evident, however, that they are in some measure under our control, and at our command, or else we should not be accountable for them. God has established a series of suitable means, and has taught us how to use them, that, by using them, we might be able to order and govern our emotions. King Saul could not by a fiat command agreeable emotions in his mind, nor could David produce them by earnest wishes, but he could use means to command and regulate them all by the dulcet sounds of his harp.

Let any man call up before his mind the figure and the character of his rival or foe, and let his mind dwell on the subject, and will he not in a moment begin to feel? Or let him conjure up the form of a mother, or, like Cowper, gaze on her portrait, and he will feel all the kindlings of filial affections. Any emotion can be produced by us, by detaining the mind on the subject fitted to excite it. Suppose there be any emotions which all your friends say you ought to feel, and which they lament you do not feel. If you sincerely

wished to gratify them, you have means within your reach to produce all the emotions disired. Your friends would not wish what was impracticable to you: they know, and you know, that were you to apply your mind to consider certain topics, the feelings would be produced; they would emerge and appear by the very constitution of your mind and by the laws of your feeling.

Suppose God were to reveal that there are certain emotions which it is your duty to feel. This would imply that religious emotions are as much under your control as any other class of feelings, for you have means calculated to excite them. You do not comprehend or understand the laws of thought and emotion, so well as you do the use of the senses or the movements of the limbs, because you are not trained to observe them. This is neglected in elementary education. Amid the varied institutions of the country, there is no school for the gymnastics of the passions. In pulpit ministrations, there generally appears something very much like a fear of making people feel. Intellectual preaching, cool ratiocination, close argument, and florid declamation, are the demand and the admiration of the day. These measures overlook the elements of our constitution. Every human being likes to feel; whether he read a book, or hear a discourse, he wishes to feel. He can feel only by his mind reflecting on facts: to make him feel, therefore, facts must be supplied and presented in a manner calculated to produce emotion. Mark the aspect of a whole large congregation when the minister begins to relate a fact or an anecdote: there is not a wandering eye, or a listless face, in the whole multitude. How is this? Their minds like to feel, and, in the narrative, they calculate on facts fitted to make them feel. When the emotions are excited and dilated, there is no necessity that they should be empty and hollow and light; for while they are in this state, then is the time for the minister to fill them with solid doctrine, weighty precept, or enlarged sentiment, as he thinks the case requires.

In the retirement of the closet you wish to feel for the heathen abroad, or for the baptized heathen at home; "but," you say, "I cannot feel as I would wish." How is it possible that you should feel? Suppose that you know little or nothing of their case: you never read the accounts sent from abroad by our missionaries: you neglect missionary prayer-meetings where you might hear of them: you never look

around you in your own neighborhood: you know nothing of the religious state and feelings of the family next door to you. Is it a *wonder* that you do not feel? You are in a void; and might as well expect to feel compassion, as feel warm where all heat is excluded. Or, you are probably well acquainted with all the facts of the case, but you never allow your mind to dwell on the case, to reflect, and to realize all its guilt and misery: you do not try to rivet your mind on your own share and responsibility in all this guilt and misery: you find that the subject itself is unwelcome. What you have thought already has made you uneasy, perhaps so uneasy as to induce you to subscribe a mite or two; but not so uneasy as to make you travail in birth for the heathen, until Christ be formed in them. Think more of them, and you will feel more for them. When God would have Ezekiel feel for the distressed state of the Jewish church, he led him to the valley of dry bones to see it. It was when Paul *saw* the city wholly given to idolatry, that his mind was stirred within him; and it was when Jesus Christ *beheld* the miseries of Jerusalem that he wept over its sinful inhabitants. The Christian who increases his knowledge of the world, will increase his sorrow for its wretchedness, and his longings for its redemption.

SECTION IV.

The Spirit of Grace.— Christians the Stewards of Grace for the World.

One of the sweetest titles given to the Holy Spirit is "the Spirit of Grace." He assumes and wears this name, on account of his benevolent disposition and beneficient agency. He is personally disposed to show kindness to our sinful world, and he is officially designated to convey the good favor of God to mankind. "The Spirit of Grace" is only a Hebrew form of expression for a "Gracious Spirit." This character becomes the Holy Spirit, as He is the kind, the gentle, the affectionate, and the beneficient author of all the spiritual and heavenly favors exhibited to the world. It is in reference to this aspect of his office, that our Lord remarks, concerning the Holy Spirit, "He shall take of mine, and show it unto you." This observation teaches us, that "the unsearchable riches" of grace and favor, treasured in the atonement of Christ, were intended for the world; and that the exhibition, conveyance, and impartation of them to the

world, were entrusted to the agency and the administration of the Holy Spirit. If Christians are filled with the influences of the Holy Spirit, or if they have received the full impression of the seal of his character, they will be like him in disposition and activity for doing good: they will be beneficent as well as benevolent. The Holy Spirit conveys and commits the manifold grace of God to Christians, as unto "stewards," that they might communicate and distribute it to the entire household of man in well-doing; or that "they might minister grace to the hearers" by their religious conversation.

§ 1. — *Doing good to others the Test of Gracious Character.*

In religious parlance we have often heard the following remark: "Such a person is a good man, but he is not a useful man." It would prove a painful and a difficult task to show, how a man that is of no use can be really good; for, if he be of no use, *good* for what is he? and if he be not good for some use, in what sense can he be called good? Thousands have rested in the religious notion of *being* good, without going on to the perfection of *doing* good; and a capacity for goodness has been mistaken and substituted for goodness itself. In our Saviour's estimation, the good tree is, not the tree that is capable of bearing good fruit, but the tree that *bears* it; and the more fruit it bears, the more it is under obligations to bear, and the more it is expected to bear; for "every branch that beareth fruit he purgeth it that it may bring forth more fruit." Usefulness, even so small as a grain of mustard-seed, is a reason and motive for increasing and multiplied usefulness. He that begins to do good must never expect, and never wish, to stop, or to cease from well-doing, but rather rejoice in the additional opportunities, and accumulated obligations, of "abounding in the work of the Lord." Christians are intended to be the benefactors of the world, by rendering the world better than they found it. Though usefulness to others does not constitute piety, it is the surest test, and the brightest evidence, of piety where it is. Every Christian is to be the comforter of the world — the representative of the Holy Spirit in the world: he is to feel and move and act in the world as if the Holy Spirit were the soul of his bodily frame. In the case of such an in-dwelling, it would be delightful to think what use this Holy Agent would make of an intellect and a heart like ours — of eyes and lips

and feet and senses like ours — of means and times and seasons like ours. Whatever HE would do with them, that is precisely the use to which we should put them. In using them thus, we would "walk after the Spirit." What a model! and what a life! — to think and feel, to see and speak in the world, as the Holy Spirit would: — this would be the "life of God" — this would be minding the things of the Spirit — this would be practically "convincing the world of sin, of righteousness, and of judgment." Surely neither body nor mind would be debased or injured by such a use; but rather, far rather, improved, purified, and ennobled.

Doing good means to produce good, or to increase the amount of good: and Christian usefulness is, to act kindly towards the world, to confer favors upon the world, and to labor for its best welfare. This was the destined course of the first-formed man, and this is the business and life of redeemed and renewed man: this is pure and undefiled religion, which benefits others as well as ourselves.

1. The whole creation is an apparatus of means for doing good.

God made everything for use; and upon a survey of his works, he saw "all things very good" for the use to which he intended them. It is on the hypothesis that they were all intended for use, that we perceive in them evidences of wisdom, skill, and contrivance. In the midst of this apparatus of good, man was placed to be the minister of the world. All things were put under him, and he had dominion, control, and mastery over all for his use. All these things are as good for use now, as they were then. The light of the sun, the refreshing air, the fertility of the soil, and the influence of the elements, are as good for their uses now, as when the first man employed them. Our difficulty now is, not their use, but the rescuing them from *abuse*. The very fact, that they are liable to be perverted and abused, proves that they are still under the control of men, and that they are useful or injurious, according as they employ them. "I know," says Solomon, "that their is no good *in* them, but for a man to rejoice and to *do* good in his life;" which means that these things are not innately good of themselves, but good as they are means for man to do good with them.

In all our attempts to do good, the means supplied by God never fails us; it is only in those, which are to be furnished by men, that we are disappointed. To the Christian, whose

spirit is stirred within him to do good, all things are ready for his use: to him the sea rather unites, than separates, the various portions of the globe; the forests of a thousand hills are ready to furnish barks to convey him to the ends of the earth; the fibres of plants, to form his canvass; the gales of heaven, to swell his sails; and the mystic powers of the magnet, to direct his course. If there be failure, it is in the means to be supplied by the church — means by which she is to train and equip the Agent of Mercy for the conversion of the world.

2. All the powers of man are instruments for doing good.

The students of Natural Theology have investigated, with much labor and skill, the doctrine of final causes, as evidenced in the works of nature. They have told us of the various and skilful adaptations, fitnesses, and uses of elements, gasses, and forces in the great apparatus of the world; shown us the design and use of every herb yielding seed, and every tree yielding fruit, and of every moving creature that hath life; and they have demonstrated the subserviency of all to man, the lord of creation. They have examined the structure of man himself, and have illustrated the purposes and designs of every bone and muscle, of every duct and vessel, of every nerve and sense in his body; they have explained the use of his mind and thoughts, of his emotions and passions, of his volitions and imaginations; and they have proved him to be a noble creature of the first order, so high in station as to marshal all things around his footstool for his use and service. There they stop. They tell us the use of everything for man, but they do not inform us of what use man himself is. Here revealed theology steps in, and claims him for the use of God, his Maker and Benefactor, to glorify him by doing good.

Every power conferred on man is given him for action. No power is given for enjoyment only. We have something to *do*, with every power with which we are endowed. Every power given to us is intended for doing *good*. We have no power conferred on us for the purpose of doing evil: we do evil, only by perverting the powers given us for doing good. The eye is intended for good, but envy and lust pervert it: the arms and hands are for good, but hatred and avarice pervert them. Every man has some power to be useful in doing good; either to contrive plans of benevolence, or to labor in their execution; either to encourage them by his influence, or to support them by his contributions; either to assist them

by his example, or to further them by his prayers. Every man is of value in proportion to the use to which he can be put, or to the good which he can do. Doing good, therefore, is the test by which to try the character of every man. We know that in the awards of the last day, "glory, honor, and peace," will be conferred, not on the man that *is* good, but on "every man that *worketh* good."

Jesus Christ went about doing good, and the good which he accomplished, in his short career, was immense. Yet the powers which he had, as instruments for doing good, were just such as we have — excepting, of course, his mediatorial fitness for atonement, and his miraculous endowments. When he went about doing good, he was in the likeness of sinful flesh — his body having the same infirmities as ours, his feet as liable to weariness as ours, his heart as liable to be distressed as ours, his sense of hunger and thirst as enfeebling as ours, his feelings under opposition, reproach, and pain, as keen as ours, his mind developed and growing by discipline like ours — and yet what large amount of good did he achieve with such powers as we have? Why cannot we employ our bodies and minds like him? He came to be our example, and to demonstrate, practically, the possibility of pleasing God, and of benefiting the world by our life. To make an atonement for sin, and to work his miracles, are impossible to us; not so his humility, his love, his patience, his devotedness to God, his prayerfulness, his concern for souls, his readiness to serve, his contempt of the world, and his zeal for the Divine glory. Christ exemplified all these, and more than these, with such powers as we have for usefulness in our day. The same powers which we employ in amassing wealth, in attaining rank, or procuring fame, He employed in doing good. Were we to employ our present powers as he did, we would do good as he did, and we would "walk, even as he walked," in labor and usefulness.

3. The revolutions of Providence are times and seasons for doing good.

The history of Divine Providence, and the evident progressiveness of Divine dispensations, show that God has a work peculiar to every age, and to every generation, of the world. Every age has its particular work, and its defined and specific course of usefulness for God. Paul remarks of David, that "he served his own generation by the will of God." This is the work and employment of every good man. The

work of our own generation is eminently ours. The work of Noah, of Abraham, of Moses, of David, of Ezra, and of the Jewish church, in their respective generations, is not ours. What was, in their generation, obedience and piety, would, if done in ours, be will-worship and rebellion. It would be irreligious in our generation to build an ark, or erect a tabernacle. John the Baptist, the apostles, the martyrs, the Reformers and Puritans had a work to accomplish, peculiar to their ages, while the same principles of usefulness ran through all. It greatly concerns every Christian to attend to the work of God in his own generation. This is the reason why he was born in his particular generation, and not in another. "Who knoweth," says Mordecai to Esther, "whether thou art come to the kingdom *for such a time as this?*" As Esther was born for the work of her age, so every good man is born for the work of his generation. Man is "to do good in his life." The scriptures do not recognize the principle, that we are to do the work of future generations, by testamentary bequests of property. In a thousand instances, endowments have proved a judicial leprosy to the health and the efficiency of our churches. Nevertheless, where compunction is felt for having been unfaithful in the use of the mammon of unrighteousness, it is right for a man to do all the good he can with his property; but this should not be looked forward to as an act of contrivance and calculation, but decided upon only as a solemn deed of contrition for the sin of covetousness. Man ought to honor the Lord with his substance, and to honor him bountifully, but it ought to be *in his lifetime*, day by day in his generation, according to the providential openings and facilities which he has for usefulness; for the scriptures direct and encourage us to bequeath nothing to posterity, but the example and weight of holy character.

This is the work which is marked out as being most directly in subserviency to the designs of God. When it was the design of God to preserve much people in Egypt, Joseph worked accordingly; when it was to give them the land of Canaan, Moses and Joshua worked accordingly; when it was to build the temple, David and Solomon did their work; and when it was to restore the captives from Babylon, Ezra and Nehemiah were at their post. Thus, when in our age it is the design of God to diffuse saving knowledge, and call the nations to the faith of Christ, we should be active in this work. God is signally pleased with those who do the work of their

day. He gives a sweet odor to their name, and their memory is blessed. They live after death, and live as usefully as before their death. BRAINERD has been dead about a hundred years, but he still lives and speaks, even in the church below. His life and character and influence are, at this moment, and will be for years to come, as really useful as if he lived and moved amongst us. In the work of his generation, none was greater than John the Baptist; and in the work of *his* day none was greater than David Brainerd. God always distinguishes the men who devote themselves to the work of their age; and they who neglect this work are exposed to awful dangers and severe judgments. Meroz was cursed, because it came not to the help of the Lord in the work of its day. King Saul was abandoned, because he neglected the conquest of the Amalekites, which was the work of his age; but instead of doing that, he proceeded to the work of sacrificing, which God had not allotted him. Even the gentlest punishment which God inflicts on those who neglect or oppose this work is, that he lays them aside before they die, as vessels of no service, or instruments of no use.

To ascertain the work of your time and age, search the predictions and promises of the scripture, and mark the particular works which are about to be accomplished, such as the conversion of the heathen, the fall of anti-christ, the spread of truth and liberty, the diffusion of peace and love: mark the designs of Providence in the formation of your mind, in your relations in life, and the bounds of your habitation: observe the work to which you are most prompted when you are most serious in devotion; the work in which you find most communion with God; the work to which the ungodly and profane are most opposed; the work to which the most unprejudiced and unbigoted wish success; and the work, the execution of which will give you comfort in death: — whatever work that be, have your share in the accomplishment of it, and "do it with all your might." The present is an age of benevolent activity, and the church, or the Christian, that is not active, is under deserved reproach.

4. The whole instructions of the scriptures are rules for doing good.

For this all scripture is profitable. The Bible is the only book that can form and produce an entire and perfect good man: other books may produce some of the virtues, but this is the only book that produces them all, and thoroughly furnishes

the good man for *every* good work. The scriptures never teach us how to enjoy, but how to act: the enjoyment which they teach is either complacency in well-doing for its own sake, or peace and joy under difficulties and persecutions for doing good. Many have a morbid dread of the religion of DOING: there is something poetical in the religion of feeling, and something magisterial in the religion of creeds; but in the religion of doing, there is nothing, in their apprehension, but self-denial, painful struggle, strenuous effort, and untiring labor. According to their own phraseology, "DO, DO," is to them antiscriptural and legal; it is "the sound of a trumpet, and the voice of words, which voice, they that hear, intreat that the word should not be spoken to them any more." It is not, say they, the gospel. Yet Jesus Christ, in the sermon with which he introduced the gospel, asks his disciples, "What *do* ye more than others?" The first question in evangelical religion is, "Lord, what wilt thou have me to *do?*" or, "What shall I *do* to be saved?" The spiritual brethren of our Lord are they who hear the word of God and *do* it. The religion which shall be owned and approved in the day of judgment, will be, not the cold and lifeless orthodoxy of those who say, "Lord, Lord!" but the practical usefulness of those who *do* the will of their Father who is in heaven. The law and the gospel say, do and act; the doctrines and the promises excite us to activity; the history and the examples of the Bible animate us to effort; the life and the parables of Christ make us blush at our indolence; while the letters and the injunctions of the apostles insist that we should not sleep as do others, while we have a world to save.

5. Doing good is the signal peculiarity, and proper individuality of a Christian.

A Christian is "created unto good works," as much so as the sun was created to shine, or rivers to flow. A Christian, therefore, who does not produce good works, is not answering the purpose for which he was created. Christians are redeemed from all iniquity, that they might be a peculiar people "zealous of good works;" not so zealous for them as to thrust them where they ought not to be, in the foreground of our acceptance with God, but so zealous for them as to be constantly producing them, always about them and in them, for the benefit and the salvation of the world. We are not our own, we are bought with a price: our powers and faculties were not only formed and created for good works; but,

after they had been enslaved to sin, they were again bought and ransomed, that they might be employed in doing good. A religious professor, who is of no use, robs Christ, who ransomed him, of that which is his due. Doing good is the business of a good man: he makes it the chief purpose of life; it occupies most of his mind and thoughts; he makes it the employment of every day; he consecrates his energies to improve his means of accomplishing it; it gives a character and odor to all his other transactions; he redeems time, in order to be engaged in it; he subordinates everything to the pursuit of it; and exercises all forethought and caution to seize every opportunity, and to let no season escape him, in which he could do good. The Holy Spirit describes Christians as so prompt in doing good, that they require nothing for its production but the opportunity. "As ye have opportunity, do good unto all men." In this instruction it is supposed that the disposition, the willingness, the ability, and the means to do good, are always present; and that, whenever the opportunity serves, they are always ready and prompt for their noble work.

Our day is unquestionably a day of extended beneficence, and of abounding liberality. After all, many Christians seem rather to submit to the demands of well-doing as a penalty, than to enter upon them as the course in which they would covet to distinguish themselves, or as the element in which they would bask and revel. Witness the great sensitiveness of "the many" on the subject of collections, subscriptions, and contributions, for our most useful institutions; also the reluctance, evasions, and the special pleadings put forth against undertaking, from pure love of usefulness, some laborious, self-denying, onerous offices connected with our most active societies. At the same time, it is undeniable, that money will find fit men for any, and for every, religious office, and secure that the duties of the office shall be faithfully discharged.

6. Usefulness to others is the express design of the formation of Christians into churches.

The design of forming every church is, that it should be the means of diffusing happiness, by converting the district or the town, where it assembles, to the religion of the gospel. A church is not scripturally prosperous, if it is not efficient in conversions. One of the sweetest promises of God to the church is, "I will make them and the places round about my

hill a blessing." A church is a real blessing, only as it is the instrument for the diffusion of religion, and for the conversion of souls. That this was the design of Christ in forming his people into a church is evident, from the fact that the promulgation of the message of salvation was entrusted to its charge; from the contrived adaptation of its institutions and ordinances to the wants of mankind; and from the aspect of its graces, and the influences of its character, upon the welfare and the destinies of the world. It is formed to disciple all nations: the church must tell the world that this is the design for which it is instituted; and it must tell this by its holy character and saving efforts. By some fatal delusion, churches calculate that success in conversions is to result from the public ministry only, and expect nothing from their own character. Whereas, no minister can be successful with an inefficient and inconsistent church; for he never can make good the cause which he pleads, while all the witnesses, to whom he appeals, contradict him. Many churches seem to constitute their minister a kind of substitute, to feel for the world, and act for its salvation, instead of them; they seem to wish to do good by proxy, that they themselves might be left undisturbed, to mind the world, and seek their personal ease or family aggrandizement, with greater liberty.

7. God supplies us with suitable seasons for doing good.

In the art of doing good there is nothing rash, obtrusive, and violent. Opportunities of usefulness constantly occur, so proper, so fit, and so adapted, as if they were intended for the convenience of our holy attempts. The tact of the man devoted to well-doing lies, in quickly perceiving these occasions, and promptly seizing them to do work while it is day. We never let such opportunities slip, without incurring great guilt on our own souls, and risking great perils to the souls of others. "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give, when thou hast it by thee." Every work is good and acceptable only when it is done in time. "Every thing is beautiful in its season;" and "to speak a word in season" is a mark of skill and adroitness in the messengers of salvation. When out of season, even what is really good, becomes ridiculous and evil: food, clothing, and medicine for the hungry, the naked, and the sick, are good in their season; but supplied too late, and to the dead, they are worse than useless.

The most difficult duty may be easy in its right time, but hard and painful, when attempted out of its season. It is easy to swim with the tide, to sail with the wind, to weld the iron when heated, to bend a twig, or to pluck up a plant. Make either of these attempts at the improper season, and the failure is certain. When a religious duty is found painfully difficult, as, commencing and sustaining family and social prayer, domestic discipline, or holy instruction, an inquiry will probably discover that it was not begun in time, or tried in its season. When the adapted season for doing good is allowed to pass, usefulness becomes almost impossible. All works cannot be done at all seasons, for there are times when our work cannot be accomplished. This was the maxim of Him who went about doing good: "I must work the works of him that sent me while it is day, for the night cometh in which no man can work." If we sow not in sowing time, it will be in vain to sow at any other. Say not, the next day will do, the next season will suit; for the next day has another work, and the next season has other duties, and you must do both, and do each in its appointed season.

If you omit the season for duty, your means for performing it may become very uncertain. If, while it is called to-day, you harden your hearts, God may arrange that his Spirit shall no more strive with you. Lose this season, and perhaps you lose all; helps and means may be taken away from you, or you from them; and you may not have the same facilities and the same openings for usefulness as you have now. All the creatures of God are prompt to supply the service, which he appointed them to do for you: the sun rises and sets, day and night come and go, seed-time and harvest observe their appointed weeks, — all bring their tribute in time to you, — and will you embezzle all this revenue for yourself, or detain it from whom it is due? In worldly affairs you take heed to do every thing in its time. You do not plough when you should reap; and you are wise to discern the face of the sky. A good man is described as a tree that bringeth forth its fruit in its season. The wicked are prompt to mark and embrace the season for sin and wrong. "They sleep not, except they have done mischief." Is it true of you that you sleep not, except you have accomplished some good? When you are in distress, you expect God to be prompt in relieving you, and you are impatient until the deliverance come, and can hardly wait even till his time is matured. Be as prompt to

do good, as you are ready to receive good. In your cause, Jesus Christ acted with all promptitude. He came in the fulness of time, and it was in due time that he died for you. In heaven he is prompt to receive your requests, and to plead your cause; he is prompt to deliver you in temptation, and to support you in affliction; and he will be prompt to meet and cheer you in the valley of the shadow of death. Let your loins, then, be girt about to serve him; stand before his presence, in an attitude of readiness to do all his will.

To acquire this habitual promptitude for usefulness, be much in earnest prayer that God would supply you with opportunities for doing good: this will make you watch every day for such seasons, and to seize them when they appear. Pray for these opportunities, as if you expected God to answer you. Be always "thoroughly furnished" with suitable means for doing good: a word in season, a religious tract, or Christian temper, should never be wanting. Be masters of your time: exercise foresight in the morning of the day, or at the commencement of a journey, and make preparations for openings of usefulness. Listen to the complaints of conscience about your past remissness, and impress your mind with a due sense of the uncertainty of your life. Think how much is expected, by God and by man, from your Christian character. All your works will follow you: think how large a train you would wish to see in the day of judgment, and in heaven; and remember that now is the time to swell their number, and to adorn their aspect.

§ 2. — *Religious Conversation Means of Grace.*

There have been great and fervid controversies between Papists and Protestants as to the right number of the sacraments. Probably great benefit would redound to the church, and to the world, if a new question for discussion were started among Protestants themselves, and that is, the number of the means of grace. Hitherto it has been regarded as a fixed and settled decree, that the only means of grace are reading the scriptures, prayer, meditation, preaching, hearing, baptism, and the Lord's Supper. The Spirit of God distinctly and expressly points out another medium and instrument, of immense usefulness, which Christians have not been accustomed to consider and to employ as means of grace. It is religious conversation. "Let no corrupt communication pro-

ceed out of your mouth, but that which is good to the use of edifying, that it may MINISTER GRACE unto the hearers." — Eph. iv. 29. Here religious conversation is described as good for use, to edify the saints, and to convey Divine grace where it is not. From such a statement, we cannot doubt that the Holy Spirit designed religious conversation to be means of grace for saving the world.

1. God himself has adopted the system of conversation as means of grace between him and the world.

Conversation with free agents is God's chosen and distinguished medium of moral government. Conversation consists in transmission and interchange of thought and feelings. God governs the minds of men, neither by physical force, nor by psychological instincts, but by revealing and telling them his mind and will and dispositions. A conveyance or revelation of the mind and will of God is indispensable to accountableness; for we cannot even conceive of either the obligation, or the virtuousness of obedience to a will that is unknown. An accountable creature must know what his duty *is*, and the *manner* in which his Maker would wish it to be discharged. God conversed with man in Paradise, and on Sinai he pronounced the "ten words" by which he governs the human race. He speaks to man in his word, and pronounces in the scriptures the decisions of his mind and the expressions of his heart. He sent his Son to tabernacle among men as "the WORD," to speak his mind, and to explain his will, concerning our salvation. The Holy Spirit converses with man as the advocate for Christ, as the guide to truth, and as the comforter in tribulation. Infidelity represents the God of the universe as a father, silent and dumb in his own family. Better were it that every sound, and every voice, and every cadence in nature were hushed, than that the blessed God should be thus mute. Revelation, on the contrary, always represents the Father of Mind as in constant converse with man. We never expect to govern other minds without conversing with them: we know that others cannot influence us, unless they converse with us; and the scriptures show that the way by which God influences and affects our mind is by converse.

2. Religious conversation was the ultimate design of conferring upon man the gift of speech.

Man is the high priest of the temple of nature, and religious conversation is the highest exercise of his manliness, as well as the noblest function of his station. Reason and speech

make man to differ from the brute: by thinking, he reasons with himself and for himself; by speaking, he reasons with others and for others. The highest use of his reason is to know God, and, therefore, the highest use of his speech is to make God known. It is a settled arrangement of the Creator, that a man is to be affected and influenced by the conversation of others. A conversation about wealth will inspire a man with the love of money; a conversation about honors will fire his ambition; a conversation about pleasure will animate his desires; a conversation about impurity will pollute his mind; and a conversation about heaven, and eternity, and God, will chasten and improve and purify his spirit. "He that walketh with a wise man will be wise." Why is it not as true that he that walketh with a religious man will be religious? It is because religious men do not value and employ conversation as a means of grace, and ply it as an instrument for making others religious. The Psalmist designates his tongue "his glory;" and as such calls on it to speak for God. The tongue is a fire, and can set on fire the course of nature; but if itself be baptized with the Holy Ghost and with fire, it will become lambent and flaming in usefulness, and will kindle and spread in the world a fire that shall enlighten and purify the universe.

3. It is a declared and established duty that conversation ought to be a means of grace.

God has always enforced upon his people the duty of religious instruction. When he gave his people his words, he said, "Ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." In every age of religion, catechising has been pressed as obligatory upon parents and churches. Hitherto home has not been duly sanctified to Christ, and consecrated as a nursery for the church. They who have been planted in the house of the Lord have, alas! flourished in other, and unhallowed scenes. There has been no fixed aim, or cherished ambition, to train and discipline children in the nurture and admonition of the Lord, with a direct reference to their usefulness as members of the church. What has been the cause of most of the contentions and quarrellings, lukewarmness and formality, of our churches? Much of them has been occasioned by the men, becoming members of churches, who were spoiled, self-willed, and turbulent at home, and who brought with them to the

church the tempers and the caprices that rendered them the plague and the misery of the family circle. By religious conversation, instruction, and discipline, our children will become as polished stones for the Christian temple; the roughness, the asperity, and the ruggedness, of their character having been chiselled away, before they take their place in God's house. Catechising, as means of grace, is at present much neglected at home; and this is the chief reason why so many young persons, who are connected with our churches, rise up, with unsettled principles, and become eventually the prepared receptacles for scepticism and infidelity.

The obligations of Christian reproof, and of Christian sympathy, suppose conversation to be an appointed means of grace. We are to be witnesses for God, and not to suffer sin upon our brother; but rather admonish, rebuke, and reprove, with all long-suffering; all which duties can be fulfilled only by religious conversation. Christians are also to weep with those that weep, and rejoice with them that do rejoice. This is done when we "comfort one another with the words" of God.

4. Religious conversation has always marked the character of the people of God.

Religious conversation is expected from the character of Christians. We expect children to talk of toys and playthings, ploughmen of land and cattle, soldiers of campaigns and battles, sailors of seas and storms, princes of crowns and kingdoms, and Christians of God and heaven. In Malachi's time, a time of great religious declension, "they that feared the Lord spake often one to another, and the Lord hearkened and heard it:" they sought out each other for religious fellowship; they stirred up each other by holy converse; and their example teaches us, that religious conversation is among the best and most efficient means for reviving religion. While they spake to one another the Lord hearkened and heard. What would be the conversation of a friendly circle of Christians, if they believed that the Lord was hearkening to their discourse, and recording in his book of remembrance the topics they discussed? Religion is sometimes represented as if it consisted altogether in religious conversation. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." He that masters the tongue, wields the helm of his character; and he, who can steer religious conversation, is a fully-formed, skilful, and finished Chris-

tian. On the contrary, an irreligious conversation is mentioned by the scripture as a token of utter impiety: "If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain:" it is barren, unprofitable, and unproductive. To use the tongue for God, and with God, makes men to resemble most fully the inhabitants of heaven; but to use it for irreligious and impure conversation, makes earth most like hell. Every Christian is expected, in every circle which he enters, to be consistent: his discourse is consequently expected to be religious, holy, and elevated. He is a marked man, and his conversation is observed; and, if he prove unfaithful, or temporizing, his character sinks in the estimation of even those who hate his religion. It is impossible for a consistent Christian to be more religious in his conversation, than he is expected to be by men of the world.

5. Neglecting to use conversation as a means of grace is condemned by God as a heinous wrong.

Christians are guilty of the sins which others commit, through their neglect and silence; as Eli was charged with the crimes of his children, because he neglected to speak to them for God. This is a duty, whose obligations should be sensibly felt by every Christian. Unfaithfulness in a minister is an awful and aggravated crime; but the crimination of his character supplies no excuse for the silence and indolence of the members of his flock. An unfaithful and idle Christian is, in his sphere, as bad as an idle and dumb minister. Hence, it is to be lamented that much of the failure of the ministry of the gospel is to be traced to the inactivity and silence of Christians. It is their duty to second their minister's efforts by religious conversation; for he is but one, and they are many, and in many places; and their business and pursuits bring them into intimate contact with the interests and feelings of many, to whom the minister can never speak. Suppose that in a congregation of five hundred persons, four hundred were to make themselves, during the week, the active messengers of the truths which they heard on the Sabbath. If each individual would address these truths to five or six, it is incredible how much the usefulness of such a pastor's ministrations would be multipled. Thrice happy minister, whose people's conversation is, to the world, an echo of the truths which he preaches! On the other hand, woe be to him that is alone, and whose ministry is unsustained by the character, and the conversation of his people. Indeed, "a people's

practice is the preacher's crown; but, to many a faithful minister, it is a crown of thorns.

6. God has given many serious warnings against marring and corrupting this means of grace.

The topics of our conversation will be matters of inquiry in the day of judgment. Not only "hard speeches" spoken against God will be reckoned for, but even "every idle word" will prove, then, a seedling, which will be budding and unfolding into death and horror. An impure conversation is the most fruitful source of sin and crime. "The tongue is an unruly evil, full of *deadly* poison." Whether it indulge in idle words, lewd jests, scurrilous ribaldry, envious backbitings, or vilifying slander, it is envenomed and deadly. Hence, it is no marvel, that the greatest torments of hell are expressed by the concentrated sufferings of the tongue. The Holy Spirit commands all Christians to keep their conversation in purity, savor, and wholesomeness: "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Gal. iv. 6.) The speech is to be *seasoned*, not with hurtful wit, or bitter sarcasm, nor yet with sharp satire or luscious lewdness, but with pure and powerful religion. Religion, like salt, dries up the noxious humors which, in the conversation, tended to putridity; and then renders it wholesome, for the nourishment and edification of those who partake of it. Therefore the conversation of Christians ought never to be insipid and unsavory; far less should it be corrupting and offensive; it is rather to be racy, of sweet flavor, and of redeeming influence, "ministering grace unto the hearers." They will talk *with* grace, even when they do not talk *of* grace; they will talk on every subject as religious men, and the whole stream of their conversation will taste of the character of the fountain. It may be strange and mysterious to us, how words placed together in certain collocations and positions, and fraught with certain feelings, can "minister grace;" but as God "ministers grace" by words, and makes syllables to be "words of life" to us, we have every encouragement to believe that our religious conversation will prove efficient means of grace to others. The words of a physician minister health, the words of a king minister pardon, but the words of a Christian minister grace and everlasting life.

7. The motives to employ conversation as means of grace are numerous and pressing.

Religious conversation is described as peculiarly pleasing to God; a book of remembrance is written before him for those who spake often one to another. "Words in season" are not only beautiful as apples of gold in baskets of silver, but they are imperishable as the book of remembrance before God. This is a most exalted motive for holy converse. Speak, then, as you would wish to read your conversation copied in the record on high. The state of mankind calls for this effort. They are unpardoned, unsanctified, and hopeless: they have no pity on themselves; they are deliberate self-destroyers, and they have souls to live for ever. If Christ thought their souls worth dying for, you should think them worth speaking to, that you might promote and secure their salvation. Your negligence and silence may have been the ruin of very many. I do not know any thought more oppressive to any Christian, than that, at this moment, there may be some in hell, thinking of his name with bitterness and a curse; because that a neighbor, friend, or relation, now in woe, was once in intimate contact with him, and expected him to converse about salvation; but he let the season slip for ever, and the result is the ruin of such a soul, and the execration of his name amid damned spirits. This awful fact cannot be undone, but it should act as a powerful motive, whose constraints ought to be abidingly felt to induce you henceforth to use every means to save others from going to that place of torments.

You yourselves have greatly profited by the religious conversation of others. You were once in the gall of bitterness and in the bonds of iniquity, and you longed to be delivered; you expected and wished that some holy man would speak to you about your salvation; you even put yourself in the way of Christians, as they retired from the sanctury, or as they were pursuing their avocations; you remember your disappointment and grief, when they did not seize that opportunity to speak to you, words by which you might be saved. There are many now waiting for *you*, just with the same feelings. You remember also the season when, eventually, some pious Christian *did* speak to you, and converse with you about religion; his very form is still dear to you, you cordially welcomed his approach to the subject so important to you, and "you loved him the more when you heard, such tenderness fall from his tongue." It is impossible to estimate what would have been your state now, had not this agent of mercy

joined in conversation to minister grace to you. Go, then, and do likewise. It is a work practicable to every Christian. In this holy work every Christian may choose his season, mark the person with whom he intends to converse, select the subject of his conversation, and cull the arguments which he wishes to employ.

Christians profess to have found that a sate of sin and crime is itself a state of distress and misery; they should, therefore, from mere philanthropy, endeavor to convince and to persuade the sinner to forsake his way. Having themselves found mercy, they ought to be anxious to minister it to others. They profess that they have fled from the wrath to come, and that they have done this from a right apprehension of the dreadful looking for of damnation, and of the blackness of the darkness of the place of torment, which the sinner has ever before him. Christians should, therefore, as a benevolent community, feel concerned that no fellow-man should ever enter there. And as they believe that heaven is full of bliss and glory, and that it is offered to the sinful sojourners of this world, and that it deserves that the attention of men should be directed to it, they cannot neglect to make this known, and to press it on the attention of men, without being liable to the charge, and the disgrace, of misanthropy and reckless cruelty.

Every soul is to live for ever: if saved, it is saved for ever: if lost it is lost for ever. A church which professes to believe this, and to have realized eternity in its own hopes and emotions, must awaken a lively sense of the never-ceasing results in glory, of its benevolent efforts; or of the ever-corroding effects, in torments, of its inactivity and listlessness. Were there in our world but ONE SOUL in danger of being lost, or in the mere probability of being "scarcely saved," how would all the ninety and nine just persons, by one concentrated effort, try and strive to save it! How comes it to pass that our feelings are benumbed and insensible, when there are more than ONE, when there are two, or twenty, or twenty millions in this peril? and by what diabolical narcotic is it that we become listless, when the whole ninety and nine have themselves been in the same danger, in the same wormwood and gall? The soul of every one who perishes is as valuable as the soul that is saved. The eternal interests of the perishing are of the same importance to them, as the immortal affairs of the saved are to the saved. Is it distressing

that your soul should be tormented in unquenchable fire? It is equally so to the soul of your neighbor. Would it be joy unspeakable and full of glory for you to be in heaven? So it would be to the spirit of a heathen. The torments of woe will not affect them less than they would affect you; and the souls of others are not less capable of glory and blessedness than your souls: this, therefore, should excite your compassion, and stir you to effort, to travail for souls as noble and as valuable as your own.

God intends and expects you to be agents for him, to "minister grace" to a world that is without it. It was for this that he saved your own souls. For this he has supplied you with means, which are useful for nothing but to save the souls of men. For this, he has instructed you in the use, the application, and the adaptations, of these means of grace. For this, his providence and word supply you with specimens of the characters, who have been most useful in saving others. For this you have been baptized with the Holy Spirit, that your senses and feelings should be imbued with the love of Christ, and that even your words should become winged with grace and mercy to the world. Ere long God will institute an inquisition for blood; and in that day, before an inquest of the universe, the absorbing question will be, "How came this soul to perish?" How will parents, and friends, and relations, and ministers, and churches, feel during this august and momentous inquiry? To be held guilty of the blood of one soul will be ineffably tremendous: what must it be, then, to be charged with the blood of an entire district, or of a whole country? Who would appear in judgment so clotted with the blood of murdered men? The blood of many will, perhaps, be found then in our skirts; so very near were we to the souls that perished, so close were we to the murdered and the dying. Oh! let us awake, let us stir up our holy feelings, let us speak for God, let our voices penetrate the bosoms and the sympathies of men, and minister grace while grace may be found! Our lips are not our own; they are redeemed by Christ, and they are baptized to Christ. For us to live is Christ; for us to feel is Christ; for us to act is Christ; for us to speak is Christ. Our hearts are the homes of his love — our words are the vehicles of his grace.

SECTION V.

The Spirit of Power — The Force of Christian Character to overcome the World.

§ 1. — *Religion a Principle of Power.*

To have "the form of godliness, but denying the power thereof," is the last and the blackest shade, which the pencil of inspiration has given to the portrait of a wicked character. Yet, in our day, this is thought very inoffensive, very innocent, and even praiseworthy. The world never charges nominal Christians, or formal and mechanical religionists, with this crime: the world charges none with it but those persons, who wish to be more excellent than the world in religious character; then only do we hear charges about forms without sincerity, forms swelled out with airy hypocrisy, and forms painted over with faith, hope, and love. The world will tolerate and applaud any religion that is not in advance of the world itself.

In the sacred scripture, the Holy Spirit everywhere shows that real religion is always an active, influential, powerful, and operative principle, which bears on the mind with an ever-pressing weight, and governs the heart with mighty and efficient control.

1. The various representations and images, employed by the Holy Spirit to describe the nature of true religion, suppose it to be a principle of power. Religion, according to the scriptures, burns and glows like fire, penetrates and flavors like salt, sweeps and forces like the wind, struggles for developement like a "well of water springing up," influences and transforms like leaven, and bids defiance to all the elements of darkness, like the dayspring on high. It is described in action, as laboring with strenuous effort, as striving even to agony, as running in a contested race, as wrestling with every might of bone and muscle, as fighting a deadly combat, as hungering and thirsting for righteousness, as panting for the living God. No mere form of religion can ever correspond to such representations and images as these: they all necessarily imply activity of principle and force of character. The name of being alive is not life, the painting of fire will not burn, the picture of bread will not satisfy the hungry, histrionic royalty

is not kingly power, a statue is not a man, formality is not religion. The man who tries to support a religious character without an internal principle of vital power, is like the Spartan who tried to make a corpse to stand; and the confession of both will be the same, "It wants τὶ ἔνδον, something within."

2. The doctrines of religion cannot be heartily believed without being influential. These doctrines were never designed to form a mere intellectual exercise for man, or to present an interesting range for the imagination and curiosity of a sinner; they are all practical, and are intended to be influential and controling. The speculation is of very little practical importance to man, whether the sun goes round the earth, or the earth round the sun; but it is of serious consequence for him to know, whether a certain ingredient be poison or not; because it is for his life. The principles of our faith, or the things that we believe, always form our character in the sight of God. Men, and philosophic men, have said that it does not matter what we believe if our life be right. No life, however, can be right, either towards man or towards God, if what is believed is wrong. It will be right only so far as what is believed is right. If a man believes that negroes are chattels, his life towards them cannot be right; and if he believes that God is "altogether such an one as himself," his conduct towards him will be wrong, and, if wrong, under his condemnation. Others say, it does not matter what we believe if we believe it sincerely. Then, if the children, servants, and apprentices, of the advocates of this sentiment believe *sincerely* that they ought not to obey them, they are innocent; and, if the debtors of these philosophers believe *sincerely* that they ought not to pay them, they are virtuous and good. Equally preposterous is the dogma, that if a man's belief be right, or if he be sound in the orthodox faith, it matters little how he lives; this is just as rational as saying that if he believes that the sun shines, it matters little whether he opens his eyes; if he believes that bread nourishes, it matters little whether he is fed; and if he believes that summer and winter exist, it matters little whether he tills and sows the ground.

Religion differs from all these sentiments: wherever it exists it is a principle of power. Religion influences and controls the entire man, his mind, his will, his passions, his dispositions; and, since it influences the whole machinery of man, it must influence his conduct. What he believes makes

him differ from every unbeliever. Religion controls the opinions and the judgments of the mind, and directs and obliges the intellect to believe all truths on the authority of God, and to approve of all of them as they are revealed by him. The human mind is much better and much safer when steered under the powerful influence of this unearthly magnet, than it is when "tossed to and fro with every wind of doctrine," which ever blew from Athens, or from Rome. The emotions, and all the various classes of affections, passions, and tempers of man, are to be influenced and governed by religion: in the character of good, and in the duties of usefulness they all find their course and their direction, their level and their rest. Even the WILL, the boldest assertor of liberty in the range of the universe, is to be controlled and regulated by the power of religion. Truth is "the law of liberty," the regulator of the will in its choice and selections. Under this regulating power the will is as free as the river is within its banks. *Will*, even in God, is not ungoverned, nor is it in man, without a regulating law — and this law is Religion. The Divine will, though controlled by wisdom, justice, and mercy, is perfectly free; and the human will, though governed and influenced by the same principles, must be alike free. The "power of godliness is" the glorious liberty of the children of God."

3. The numerous and weighty duties of religion require, for their faithful discharge, a principle of energy and force commensurate with their importance. To restrain indwelling sin, to subdue fretting corruptions, to master well-schemed and well-timed temptations, to attain eminent piety, to undertake holy enterprises of peril and self-denial, and to realize wide and extensive usefulness, are not duties to be performed by infant power; nor are these achievements to be won by a sickly or a sluggish religion. It is only religion in power that enables a man to accomplish them all. It cowers before no opposition, it is appalled by no difficulty, it is abashed by no towering foe, it shrinks from no conflict, it succumbs to no splendid iniquity, it bows to no formidable titles, it evades no obligation, it avoids no unwelcome duty, it spares no sin, it is a secret and powerful "might in the inner man."

Religion makes its power evident and manifest by its results. It draws the sluggish heart to radiate its affections to things that are above; it constrains man to resign and forsake his darling sin; it impels him to acquire and produce good;

it excites him to fervid love and glowing compassion for the souls of men; it urges him to arduous and unwearied efforts to ameliorate the world; it fortifies him against all opposition, discouragement, and ingratitude; it supports him under all the buffetings of men, and the languishings of his own heart; it curbs and subdues in his passions everything rampant, disorderly, and likely to injure his usefulness; and it bears him aloft and along, far from the enclosures of selfishness, to a holier region of feeling, and to a loftier and wider sphere of thought and effort for the glory of Christ. It is the love of Christ constraining him — it is the spring that moves his energies, the atmosphere where his prayers breathe, and the element where his graces live and act. "Mind," said the philosopher, "is omnipotent over matter;" so religion in power is omipotent over evil. Christians can do all things, and discharge all duties, through Christ strengthening them.

4. The trials to which religion exposes its possessors call for a powerful principle to strengthen and sustain them. Its trials are represented by taking up the cross, denying self, renouncing friends, forsaking the world, being hated of all men for Christ's sake, cutting off the right hand, and plucking out the right eye, crucifying the flesh, and dying to sin. Under these difficulties, bodily vigor will languish, intellectual energy will fail, moral courage will flag, and a nominal and formal religion will sink and perish. To sustain the constant pressure of these trials requires strength according to the day, and calls for strength to be made perfect in weakness. This is supplied by the power of religion. Together with the thorn in the flesh there is grace sufficient for us. It is the power of godliness that makes our light afflictions work for us a far more exceeding and eternal weight of glory. Sanctified afflictions are the Ebenezers with which the power of religion studs the vale of tears.

5. Religion is calculated and intended to give eminence to the character of its possessor; and this it could not do without being an influential and a master principle. A form of eminence will never give real distinction to a character. Pedantry is the form of learning, flattery is the form of praise, a counterfeit is the form of a sterling coin, doggerel is the form of poetry, daubing is the form of painting, and rites and ceremonies are the forms of devotion. These things never give eminence to a character. In our present circumstances in the flesh, religion cannot be manifested without forms; therefore, it is not

criminal to have forms of religion; but to have the forms without the power, and to have the pretensions without the reality, are nothing but organized hypocrisy. The case of a formalist is like that of a man who has a thousand counterfeits, which are found wanting, and declared to be so, by the standard of the kingdom, and who yet persists in the assertion that they are the real coin of the realm. Since, then, the form of godliness is not godliness, it is an infinite wrong to religion to hold it responsible for the conduct of men, who avowedly do not live under its influence and control. Nothing but religion suffers opprobrium in this way. There are many upstarts who make ridiculous and unworthy pretensions to philosophy, poetry, learning, &c.; but no man, on that account, thinks it right to traduce the sciences or revile the arts; but, as soon as any fictitious specimen of pietism is detected, pure and undefiled religion has to bear all the reproach. Religion receives this treatment, a treatment which is as unphilosophical as it is wicked, because men are happy of any pretext to blame the cause of their Maker. True religion, notwithstanding this unjust treatment, is true power: it has weight and pressure to constrain all minds, force and momentum to impel all hearts, pungency and penetration to impregnate all principles, and vitality and action to affect and model every fact and every event brought under its control. It is the power of God in the soul of man.

§ II. — *On Impressions of Character.*

Religious character is religious power. Character is the impression which a man's habits and actions produce upon other minds. Hence a man's habits are called his ways and his footsteps, because they leave behind him traces, which mark the direction of his life. The character of a man's habits exists in his own mind, as the image in the seal, before it is impressed on the mind of another. The force of example is universally allowed, and this is only another name for energy of character. The Holy Spirit points our attention to the character of saints, as calculated to influence us in the formation of our own character; and he recommends us to be followers of them, who, through faith and patience, inherit the promises, to tread in the footsteps of the flock, and to "walk also in the steps of that faith of our Father Abraham, which he had, being yet uncircumcised." This class of

imagery, borrowed from footsteps and ways, will appear very suitable for illustrating the force of example, if we only consider the process of forming a character. It is not one step that makes a path, and it is not one act that forms a character: the path is made by a series of steps, and a character is formed by a series of habits. The measures and the actions of man must make impressions on others as well as upon himself, in order to enable them to form an idea of the character of his mind and heart. Let us pursue this train of thought further, that we may more clearly explain the sentiment that the Christian church will make deeper impressions of religion upon the world, by the energy of her own religious character, than by any other means.

I. Every man, in going through this world, leaves behind him traces of his principles and temper, or, what may be termed, impressions of his character.

Were a man to be snatched into one of the planets, or taken into one of the worlds of the galaxy, his appearance there would make an impression upon all the intelligences, who saw or heard him. An infant spirit does not sojourn for a day only, or a mere hour, in our world, without leaving behind it, on the minds of parents and friends, some impressions, which the varied events and attritions of time, and even the duration of eternity, will never efface. All allow that distinguished philosophers, celebrated poets, conquering heroes, and trampling tyrants, produce these kinds of impressions upon the history of the world; but the fact is equally true of every individual character. Perhaps every single individual has not originated or marked out a particular path or track for himself, as a hero or philosopher might have done; but every man has, according to the force of his own principles, and the weight of his own influence, done what in him lay to keep open the track, and to preserve it distinctly marked and well defined. He may not be the first to mark out the track of covetousness, intemperance, or profaneness; but he has done what his spirit and temper, what his dispositions and habits could do, to make and preserve these traces to be a beaten path and an open road for others. A man never takes a journey, never writes a letter, never meets a party, never exchanges words with a stranger, never spends a single day, never converses with a child dandled upon his knees, but he is in the act of producing impressions of his character, and leaving behind him footsteps of his actions and conduct. We

know and recollect that others have produced these impressions upon our minds, when they very little intended it; and this fact should teach us the solemn lesson, that we also are constantly producing impressions on others when we little think of it. Probably we are never more marked than when we think ourselves the least observed. That which a man is, when he thinks himself the least watched, is his real character; and it is this that makes the readiest and the deepest impression upon mankind. Such is the universe of which man is a member. It is one entire and complete system of relations and dependences, combinations and junctions, so that an event in it sends impressions, like the circles produced by a stone thrown into a lake, even to its utmost boundaries. The tear of a penitent, shed in an obscure nook of this world, thrills entire principalities and powers in heavenly places, and diffuses joy again among the stars of the morning.

II. The impressions which men leave behind them of their principles, spirit, and character, have very great influence on all who witness them.

You have observed a path through a newly ploughed field. That path is, for the whole year, crooked or straight according to the footsteps of the first person who walked over it. Thus, a family takes impressions from the character of the parents, a Sunday-school class from its teacher, a church from its pastor, and a nation from its governors. The impressions of character have greater influence upon mankind than any other impressions. Instruction and advice may do much; eloquence and argument, philosophy and legislation, may do more; but example is above them all. One painting or engraving of a landscape, or of an animal, will give to all men a more accurate and fixed conception of it, than many pages of verbal description. On the same principle, in our nature, religion delineated in one living character, by his temper and actions, gives to the world more correct and adequate views of godliness, than a thousand of the most learned and able dissertations.

As God has endowed human nature with great and wonderful powers of imitation, he has adopted a system of instruction suited to this capacity. He teaches by examples; and experience and consciousness testify that this is the most efficient way of teaching. In the scriptures, God does not give us a dissertation on faith, but he traces the life of Abraham; he does not discourse upon patience, but sketches the life of Job; he does not pronounce an august address on usefulness, but

he draws the character of his dear Son Jesus Christ. This is a mode of instruction which the whole world can comprehend. The world understands character; it knows that there is a difference between religion and irreligion, that the character of Jesus Christ differs from that of every other man, and that, consequently, all his followers ought to imitate him. If the world did not know what religion is, they could not hate it. They know what it is, and they expect to find it in Christians. The Bible is God's revelation to Christians, and Christians are God's revelation to the world. The world do not read the Bible: they read the character of Christians, for Christians are the Bibles of the world. It is true, the world may not understand some points of creeds, some distinctions of sects, and some shades of opinions, among Christians: but there is not a rustic or a profligate, in their neighborhood, who does not know whether a religious man be a consistent character or not.

God honors the machinery of character with the most extensive and permanent range of usefulness. Impressions of character are fresh, and vigorous with influence, to the most distant generations. It was by the steps of their faith, that the elders obtained a good report. Abel was the first pilgrim, who walked and traced the path from this world to heaven. Though for ages "dead, he yet speaketh." Little, probably, did he imagine, while in his short passage through the wilds of this world, his track there would, thousands of years afterwards, influence the minds of the writer and the reader of this page. To this day, his footsteps yet speak, and to yet distant ages they will speak with power. In the same manner, the characters of Enoch, of Abraham, of Moses, and of Elijah, have not yet spent their influence, nor will their force be ever enfeebled. Let us follow them, and we shall, like them, perpetuate the influence of our character. We sometimes fondly cherish the hope of meeting Brainerd, and Martyn, in the realms of blessedness; and we now greatly admire their character; but why should not we be Brainerds and Martyns ourselves? Why shall not *we* supply characters to model future generations, as these holy men have supplied them for ours?

The influence of character produces impressions in the most remote parts of the earth. The impressions of our spirit, and principles and character, at our prayer meetings, and missionary and Bible anniversaries, may tell on India and China,

and all the islands of the seas, till the whole "earth shall roll the rapturous Hosanna round." The force and depth of these impressions are further evident from the fact, that their influence is perpetuated to eternity. In heaven, David remembers his holy impressions "from the land of Jordan, and of the Hermonites, and from the hill Mizar;" and every Christian will perceive the impressions which he made, and remember the impressions which he received, in his "ways in the valley." The trace will never be erased from his mind, of the district where he was first convinced of sin; of the place, where he first retired to pray, and of those spots, which were to him the first scenes of God's gracious interpositions and mercies. Even in hell, impressions of character were vivid and distinct on the mind of Dives, as Abraham pronounced the awakening words, "Son, remember!" and this remembrance, the fires unquenchable shall never destroy.

III. It is the duty of every Christian to be ever vigilant and cautious what impressions he produces upon the world.

The traces of our character show whither we are going. They who see footsteps directed to the east, never imagine that the person who made them went to the west. The footsteps of the flock of Christ always point to heaven. Christians proceed towards Zion "with their faces thitherward." All their steps say that they are going from the world, and up out of the wilderness; and "they that say such things plainly declare that they seek a better country, and that a heavenly." They are not sitting still, and at ease in the world, for this is not their rest: much less are they going further into the wilderness, or going deeper into its thorny anxieties. The impressions of their character are designed to convince the world, that they seek first the kingdom of God and his righteousness; and these impressions reach heaven, where they are recognized by the pleadings of Christ, who asserts in consequence of them, that his saints "are not of the world, even as he is not of the world." The Holy Spirit says to the world, "Go thy way forth in the footsteps of the flock, and imitate the holy character of the saints. Go forth from a world that is a dark howling wilderness, a world under a curse, a world defiled with sin, and the very domain of Satan. Go forth, to better joys, to more enduring riches, to more substantial honors, and to peace that shall never be disturbed." Such is the language of the Spirit to the world, and

he points the world to the character of Christians, as marking the road that leads to heaven.

These impressions of character are useful to the world, as marking the direction and the track and the way, by which men go to heaven. "Mark the perfect man, for the end of that man is peace." In this sense, the word of God is profitable for direction, as a map in which we can trace the footsteps of men on their pilgrimage to eternity. *Here* is the track of Abel and Enoch and Elijah; *there* the steps of Cain, Jeroboam, and Judas: *here* where Paul entered the narrow path; *there* where Demas left it. Even the wanderings of good men are marked down, to warn us; and so are the religious excursions of hypocrites, to undeceive us. The impressions of the character of Christians convince the world, that the way to heaven lies, not through valleys of worldly riches, or along plains of worldly ease, or by the resplendent rivers of worldly honors; but over the mountains of exposure and difficulty, through the wilds of self-denial and sufferings, down the ravines of obscurity and oppression, and up the crags of hatred and cruelty: the whole region is marked as "the land of great tribulation," through which we must pass to enter the kingdom of God. The pilgrimage is thus traced, and sketched, to convince the men of the world, that if they will enter heaven in their broad way of sin, Christ and his people have come short of it, for they went in a narrow path, and few they were that found it.

The Holy Spirit intends that the character of Christians should be for the direction of the world. God has made his people to be examples to the world. He has endowed them with great gifts and talents, adorned them with pleasing and beautiful graces and virtues, and exercised them with painful trials and troubles, not for themselves, or for their generation, only; but also for us, that we might be followers of their faith and patience, "God having provided some better thing for us, that they without us should not be made perfect." Their cases were so much like ours as to interest us deeply. If we travel through dangerous deserts, we like to know how other pilgrims have proceeded; if we begin a pursuit, we like to know how others have succeeded in it; and if we suffer from a disease, we like to know how others affected with it have been healed; and if we are anxious to reach heaven, it is reasonable and natural for us to inquire how others have gone thither. To what can the world look for directions so

evident, and so palpable, as to the character of the people of God? It is by this that the Holy Spirit animates the confidence of the world in his guidance, quickens their desires for heaven, and fires their courage to persevere. The character of Christians should make, upon the world, as distinct and as vivid an impression of the reality of religion, as the print of a man's foot, in the sands of the desolate island, made on Selkirk or Crusoe, of the certainty that a human being had been there.

The force of holy example, and the impressions of religious character, supply the world with the strongest inducements to be followers of Christ and of his people. Christians! suffer the word of exhortation. Let your character impress the world. Be the shepherds of the world: go before the strayed sheep, and let them know your voice. Let your character tell them that they have the same natural capacities for religion as you have, and that religion is as practicable to them as it is to you. This only will convince them that they are accountable like you, and that they are candidates for the same honors as you. When they see that you can love God, and leave the world and deny self, they cannot avoid the impression that these duties are as practicable to them as they are to you. Your character will convince them that they have the same God to serve as you have; they will learn that he has the same claims to them as he has to you, and that his laws and demands are as obligatory upon them as upon you: show to them, therefore, that he will be the same God to them that he has been to you, as ready to pardon, and as rich in mercy as he has been to you. It is your character alone that will persuade sinners to value Jesus Christ, so the character of the taught shows the worth of the teacher; and that of the diseased who have been cured, proves the ability of the physician. God calls you out of the world that he may show forth his Son in you. Nothing, but the force of your character, will bring the world to believe that the same motives which have induced you to obey God, oblige them; that they have the same motives to faith, repentance, piety, and usefulness, that you have; that you have no nobler reasons, no greater inducements, to be holy than they have; and that no higher happiness is offered to you than is offered to them, and no sorer punishment threatened to you than, at this moment, hangs over their own heads. Sermons and books may teach them these

things, learning and rhetoric may enforce them, but they never will be practically believed, till the character of Christians demonstrates their reality, practicableness, and glory. The world will never do as the church says, but as the church does. When Christians do better, we shall have a better world.

§ III. — *The Character of the Church to influence Public Opinion.*

The faith of Christians is to overcome the world; that is, what Christians believe is to master and control the sentiments of the world; for "whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even OUR FAITH." The principles which Christians believe, are to become the ruling maxims of the world. Hitherto "to overcome the world" has been interpreted to mean, that the Christian was to maintain a vigorous and deadly struggle with the world; to prevent the world from *overcoming him*, so that the world should prove to have spent and wasted upon him all its energies and venom, all its frowns and blandishments, in vain — the Christian combatant still remaining unsubdued and uninjured by the attack. Can this be the meaning of overcoming the world? To overcome a country does not mean to prevent that country from overcoming us, but to master and subdue it, to take possession of it in the name of the king, and to employ it for the use of the throne. To overcome the world, then, means not that the church exhibits unflinching fortitude in sustaining the onset of the world, and in letting the world spend its resources upon it in vain; for this would be nothing but the world conquering itself, exhausting and enfeebling itself, by unsuccessful attacks on the principles and habits of Christians. To overcome the world is, to master its principles, subdue its opposing forces, and to claim and use all its resources for the cause of Christ.

Public opinion is the aggregate, or the sum, of men's feelings, sentiments, and dispositions; it is the express image of the popular character. The influence of public opinion is powerful and extensive: many cower under it, who would not be afraid of the sword's edge or the cannon's mouth; and its power is felt in recesses and stations which no other influence has ever affected. It is a mighty instrument, whether of good or of evil. It is one of the best engines to move the world, and to work its energies. Whoever has hold of it, and

can wield it, has resources at his command, of which kings might be proud, and before which princes must tremble. Public opinion is not an automaton; it does not work itself, but is worked by others. Public opinion is worked by mind. The question is yet in dispute, whose mind shall work it, the mind of the world, or the mind of the church. It is evidently the duty of Christians to stand firm to their own holy principles, to make those principles the rules of their conduct towards the world, and to require and expect from the world, a treatment in return corresponding to principles so just and so noble.

I. The Holy Spirit gives explicit revelations, that it is the bounden duty of Christians to influence and control the universal character, and the public opinion, of the world.

1. Christians are strictly commanded not to conform to the public opinion of the world, but to dissent from it. The Spirit saith expressly, "be not conformed to this world, but be ye transformed by the renewing of your mind:" the renewed mind will dissent from the mind of the world, and will, therefore, have sentiments and opinions of its own. Every Christian must have, like Caleb, "another spirit," differing from the spirit of the world, and, in the estimate of the world, strange and novel.

2. Christians are enjoined to oppose the public opinion of the world manfully and openly. The sentiments and the practices of the world must be attacked, and attacked with the weapons of nobler principles and better doings. There must be attack and conflict. It is not enough to lament the tone of public opinion, or multiply predictions against it, or lash it with satire, or wish its ruin; it must be attacked by exhibiting what is better than its own pretensions. We cannot influence public opinion without calling and arresting public attention; and to do this effectually we must exhibit something worthy of the public regard, we must exhibit such holiness, benevolence, and consistency, as will bear the scrutiny of the public eye. A character that will not sustain this ordeal had better lurk in its condemned retreat. Christians are witnesses for God, and their testimony is to "condemn the world." "Whosoever will be a friend of the world is the enemy of God." Talk of difficult texts — let any divine attempt to explain this text on the principles which in our day form the commercial character, and direct the money transactions, of many Christians!

3. Christians are required to maintain this opposition to the principles, opinions and habits of the world, till they master them. On this account the Holy Spirit instructs from deliberate and vigorous resolutions, to count the cost of our attack, to suppress every fear of distant evils, to apply strenuously to our own work, and to leave the event with God. To him that overcometh will the crown be given; but he that overcometh must be faithful even unto death. He that overcometh shall inherit all things; he shall possess and enjoy all that he has conquered, and shall inherit all things as a child of God and joint heir with Jesus Christ. Ere this consummation shall be enjoyed, the Christian must maintain an unwearied conflict with the world; when repulsed and foiled, he must return to the combat, persevere, in uniform steadiness, to the end of the warfare, without once quitting his post or resigning his colors, and, though faint and trembling, stand his ground till pronounced "more than conqueror."

4. Christians are to retain and improve their mastery over the maxims and habits of the world, in order to influence and control the public opinion of the world. To counteract a bad moral influence, Christians must have such sterling capital of character, as will suffice to create a good one. The work of the church is not to represent public opinion, but to originate it, and, having originated it, to possess it and control it. The history of philosophy shows that all the orignators of opinion were men in advance of their times — men who went before their age, and preceded their generation. Christians will, therefore, never improve the world, without being far in advance of the world, in character and activity. The bad state of the world is to be traced much to the remissness, and the fault of Christians. When they truckle to worldly influence, or comply with worldly demands, or conform to worldly habits, they cause the name of God to be blasphemed; they dishonor their religion; they harden the wicked, and are condemned with the world. Because they are not the salt of the earth, the world becomes offensive; because they are not the light of the world, thousands miss the way to heaven.

5. It is predicted by the Holy Spirit that the entire world, with all its sentiments and opinions, shall be brought under the influence and power of Christian principles. To the Apostle of our confession, to the Author and Finisher of our faith, every knee shall bow and every tongue shall confess,

This will be secured, not by force and coercion, but by the attractions and fascination of holy character. In that day, every grace and virtue of Christians will be in full development and vigorous maturity: faith will be strong as the cedar of Lebanon; hope bright as the lily of the valley; love glowing as the rose of Sharon; peace fresh and evergreen like the olive; joy wide and full like the clustered vine; while humility will perfume the world with an odor as sweet as the scent of the myrtle. Religion will inscribe the characters of holiness upon the common affairs of life, for then the merchandize and the hire of men will be "holiness unto the Lord." The merchant will be, as to devout feeling and purpose, as holy in the transaction of business, as he is now in the public means of grace; and the laborer in getting his hire, will be as conscientious and devotional, as he is now at the domestic altar. The crown and the throne of the church will be her own religious character. It is the graces of her character that make her the perfection of beauty; and, without these, she will never become the joy of the whole earth. Her beauty and her power will consist, in her holy separation from the world, in her unfeigned and enlarged charity, in the abundance of her faith and good works, in her diligence and labor to sanctify every house to be a temple of the Lord, every family to be a church, and every man to be a member of Christ.

II. It is impossible to contemplate this noble and mighty achievement, a world prostrated before Christ, without feeling the conviction that, before it is accomplished by the church, the church itself must be altered, must be converted, must be very different from what it has been. The church has been eighteen hundred years acquiring a character, and up to this day, with the brilliant exception of her apostolic first love, she has not acquired a character of sufficient weight and force to constrain the world to believe her sincere. Her panoply is supplied to her for this purpose. To prepare and furnish her for the conquest of the world, she requires no other arms than are supplied in the scriptures, no other tactics than are taught there; the entire difference and change will consist in the dispositions, the skill, and the energy, with which she will employ her weapons, and practice her instructions, "as an army terrible with banners."

1. Before our faith conquers the world, our own devotion must become more intense, our own religion more elevated,

and our own character more pure. God has no other way of overcoming evil than with good; and he, who hopes to overcome the tremendous and offensive mass of evil in the world, must himself be good, and powerfully good. Without sterling and pure goodness, the influence of bad examples around him will creep insensibly over his principles, till it has tarnished his character, and paralyzed his power. In our world, principles of evil seem much more efficient in activity, than principles of good. Even in heaven, we think that one evil intelligence intruding there, will do more harm than all the hosts of saints and angels would do good to him. How firm in goodness, then, must he be, who nobly dares the attempt of overcoming evil with good! Unless religious feelings be intense and powerful in the heart, Christians cannot frown with power upon sin. Shame attached to any sin is always a correct index to public opinion. In proportion as religion shall elevate the standard of public morals, and purify the character of public sentiment, will be the extent and force of the influence of shame in a community.

2. Christians will not influence public opinion, until they put in exercise a more thorough self-denial, in strenuous and continued effort, than has yet been exhibited. There must be a willingness to sacrifice ease, a cheerfulness to consecrate time, a promptitude to lend influence, and a disposition to resign our own persons, at the call of duty, and to the pursuits of usefulness. At present, time is valued by the standard of business, and not by the test of well-doing. Our best institutions find it difficult to obtain the presence and support of Christians, except in the evenings of the day, when the allotments of time, due to the world, have been first fully paid. When the churches are invited to fast for the iniquity of the world, it is generally on a day, when it is known that the world will have no claims upon them. Hence young Christians are taught to infer, that the claims of religion and usefulness are only secondary, and that the demands of the world are primary and paramount. There is also, in the churches, a tendency to do every good by agents, deputed to accomplish it, and paid for their engagements. This they might do, but not leave the other undone. The agent should be their helper and not their proxy. The apostolic churches did not depute committees and societies to do good instead of them; they did it themselves; but, now, it is well known that committees are discouraged, and that societies languish, sim-

ply because there is not self-denial enough in our churches, to support and animate them in their lofty enterprise.

3. We have remarked already that public opinion is originated and governed by mind. Therefore, before it can be brought under the influence of Christian faith, the character of the mind of Christians must be improved, and the church, as such, must attend to the cultivation of a noble and lofty intellect. Christians must seize the work of education, and for this purpose they must have ability and aptness to educate. It is true that an art or science may be thoroughly learned, without any connexion with religion; but, in that case, the discipline through which the mind passes, and the tastes which the mind acquires in learning it, are perfectly irreligious, and are fully unchristian, if it be not anti-christian. This discipline, and these tastes, will affect the mind of the learner for life. Such a mind will never court the influence of religion: it will desire everything to be free from religious influence; and all its communications will be of the same character. Education without religion is like education without food; it must end in death.

The church will never maintain a mental character in the world, without an educated ministry; and without a mental character, it will never influence and govern the mind of the world. In connexion with this subject, there are two practices beginning to prevail in our churches, which every Christian should set his face against, as a flint. The first is the proneness of many churches to choose uneducated men for pastors. By uneducated men is not meant, men who have not been in theological institutions, but men of undisciplined and of unthinking minds, whether they have been in colleges or not. It is true, men of no education may be useful in given districts, or for a season; but whenever any churches get into difficulties and perplexities, they invariably have recourse, for direction and relief, to men of mind. The athletic man at the helm can steer the ship in given circumstances; but in cloudy seasons, and under strange skies, the whole crew transfer their confidence to the student of navigation. The second practice to which we have referred, is the indiscreet haste of theological students to quit the school of discipline for the field of labor. No delusion is more gross than the fancy of the youth, that, the earlier he begins his labors, the more good he will do. If the student longs to save souls, he can do this by many means besides the public

ministry. In our colleges it is, generally, not the young man who is most active in sabbath-schools, and in visiting the poor and the dying, that longs to be away; but it is the idler, who dislikes the fatigue of training, and is galled under the pressure of discipline. The efficiency of men, for doing good, depends much on their mental character. The kingdom of heaven in the souls of men is a kingdom of mind; the more mind, therefore, and the more cultivated mind, a holy man brings to the furtherance of this kingdom, the more likely he is to be useful. The time spent in preparations for usefulness is far from being time lost: what is spent in time is gained in efficiency. A man's usefulness is not estimated by the length of the time he is employed, but by the character of the resources, qualifications, and capacities, which he puts in operation during the period he is engaged. An educated mind, under the influences of the Holy Spirit, will be productive of more good than an uneducated mind in the same circumstances; just as a cultivated garden, under the same genial blessings, will be more fruitful than a rude heath. The Spirit CAN make it otherwise, as he CAN make the heath fertile, but we have no authority to expect it.

Without superiority of mind, the church cannot control mind. The influence which the church will exert over the mind of the world, will be in proportion to the amount of mind, and to the religious and holy character of mind, which she will bring to bear upon it. There are thousands whose minds are governed by the master-spirits connected with literature and the sciences. If these master-spirits were religious, the religious influences which they would exercise, would be wide and powerful. Without intellectual culture, Christians cannot give a religious character to the press of the day. Truth and error, sin and holiness, have been long contending who shall direct the fearful powers of this mighty engine. Were the master-minds, at the head of our influential periodicals and journals, holy men, the redeeming influence, which would be shed on the length and breadth of our country, would be incalculable. The religious portion of the press does not receive, from Christians themselves, the support which it deserves; confessedly and avowedly because there is not so much mind in it, as in the irreligious portion. Thus the mind, that is really maintaining a struggle against the irreligious power of the press, has an immense weight of Christian patronage against him; he is not only without that

weight in his favor, but it is all thrown into the scale of his antagonist. Every penny given to support a journal opposed to virtue and holiness, is a contribution of aid, to give to that flagitious or infidel paper, more power to influence public opinion against the interest of pure religion. If any Christian feels that he cannot influence and govern public opinion himself, the least he can do is, to withdraw his support from a power that contaminates and poisons it. In this way, the feeblest and the poorest Christian can do something to influence public opinion; and that something is just as much and as little as he himself chooses to render it.

4. To influence the world extensively and powerfully, the church must sanctify her property, with ready cheerfulness, and with enlarged liberality, to the interests of religion. In the church, the love of money has been a root of innumerable evils. While the church attaches respectability to money, honor to acres, and worth to titles, she will always seek the patronage of wealthy men, and seek her character from men of the world. Nearly all the money in the world is employed on the side of evil. Even of the property of Christians, almost the nine-tenth is employed, either in selfish and secular speculations, or in trades and pursuits, and customs, which tend directly to encourage and propagate sin. Christians frequently enter on business, not to live, or to maintain a family, but avowedly to gain a fortune, and then retire to enjoy it. When they pray for their "daily bread," they mean provisions and store-houses for their children's children. The present mode of carrying on business, between buyer and seller, must blast the healthiest piety that ever adorned a counting-house. It is lamentable, also, to think how much religion is now made an affair of mere money. In established churches, under lay patronage, the conveyance or transfer of the souls of a parish, from one man to another, is a regular and advertised money-traffic; and, in churches free from the state, there is, either in the pastor, an aspiration to wider spheres for larger emolument, or, in the congregations themselves, a desire to enjoy the best talents at the lowest stipend. At present, the best talents of the church are employed chiefly for the improvement of religious finances. Whoever has attended the committee of any Christian institution, for the management of its anniversaries, cannot fail to be convinced of this. In discussing the choice of the preachers, or speakers, for the annual exhibition, the conversion of souls, or the

revival of religion, seldom enters into the speculation; the persons most likely to obtain the largest sum of money are always deemed the most eligible. The entire blame of this does not rest with the committees. While committees have to appeal to sluggish, reluctant, and worldly Christians, who give rather from a charming excitement than from stern principle, the churches cannot blame them for seeking agents to meet the case. On this account, the expenses to which the churches put our best institutions, in appealing to their liberality, and in collecting their gifts, form frequently a serious and painful deduction from their resources for benefiting the world. Is it not a degradation to our popular brethren, that the church should prostrate their brilliant talents, and desecrate their high office, to the work of getting gain and filling the religious exchequer? On such occasions the messages of truth and grace to dying men are attended to, simply as what they are announced to be, "collection sermons." After all this apparatus, contrived to gratify the taste of the churches, the amount collected is little; little compared with their ability, "as the Lord hath prospered them;" little compared with the claims and the merits of the institution pleaded for; little compared with the sum which they waste on themselves; and very little compared with what Christ has done for them, with what the Holy Spirit expects from them; and very little truly, compared with the panting cries of a world in death. A church, with the sinews of her holy warfare so enfeebled and so stiffened by avarice, is not the church to subdue the world.

5. The whole world stands in awe of prayer. The prayer that conquers with God, is the prayer to overcome the world. Prayer is the only process that prepares the soul to receive a full supply, and abundant share, of Divine influences; and, without these influences, he "can do nothing" to subdue the world. In our attempts to influence public opinion upon our civil rights and Christian liberties, there are loud complaints that our struggles tend much to injure the tone of our piety. How is this to be accounted for? Luther and the Reformers, the Puritans of England, and the Covenanters of Scotland, had to sustain the same conflicts in a more torrid heat of the day, yet their piety, in the noise and dust of conflict, was calm, pure, and firm. The truth of the case is, that probably they prayed more than we pray, and FELT more than we feel, that their cause was the cause of God. We want, in our

struggles, a deep feeling of dependence on God, and an intelligent reliance on the influences of his Spirit. It is by prayer that we master our own spirits, and it is by prayer we can best influence the spirits of other men. A life of prayer has everywhere been found a life of power. Prayer has power with God, and prayer gives energy to character. The man who prays must plead; he who pleads must believe; and he who believes must feel confidence in his enterprise, confidence that God intends to fulfil his promise. There is, probably, no community upon the surface of our globe that could hear, unmoved and unconcerned, that another class of people was constantly praying to some god against them; the feelings in this case would, perhaps, be stronger than in the case of intercession in their behalf. The very tidings of such measures would affect us, and impress us; we could not, after such information, be quite at ease, for the mind would be thinking of the *possibility* of some results. If the world were impressed with the conviction that Christians are much with God on its account, weeping for its sins, witnessing against it, seeking influences to bring its iniquity to an end, and wrestling for pardon and salvation, the minds and sentiment of its people would be affected by such facts; and worldly men would then be as ready in life, as they are now in death, to do homage to the power of prayer, and to the reality of religion.

CHAPTER II.

ON THE UNION OF PURPOSE AND DESIGN BETWEEN THE HOLY SPIRIT AND THE CHURCH.

SECTION I.

The Church to aim at the same Object as the Spirit.

THE grand object of the Holy Spirit is the salvation of the world. For this, all his influences are intended: for this all his offices are adapted: for this all his means are contrived: and on the accomplishment of this all his feelings, dispositions, and inclinations are bent and fixed. The salvation at which the Holy Spirit aims, is a salvation that is practical in its operations, progressive in its effects, and to be perfected by the use of means. The salvation of the Spirit is not a salvation from sin in the abstract, for that would consist only in delivering the present system of the world from susceptibility to metaphysical evil; but it is salvation from sinning, and salvation from suffering the results of sinning. The world cannot be saved from "the curse of the law," until it is saved from doing what the law curses. To save the world from the guilt of sin, is to save it from being guilty of committing it. Salvation from the power of sin is a perceptible and evident deliverance of the mind, the judgment, the volitions, and the affections, from the force of sinning inclinations, and from the influence which certain temptations were accustomed to exercise over them.

This salvation is a practical translation, from a state of alienation, condemnation, and slavery, to honorable acceptance with God, to the privileges and immunities of his approbation and blessing, to the elevation and dignity of holy character and ennobled mind, and to the stupendous and brilliant hopes of the eternal weight of glory. Such a saving achievement is not accomplished in a moment or a day; it is a process going on gradually and progressively in the temper and character of men, and in the sentiments and morals of the world: it is a course of operations altering men in life, and not a mystic series of proceedings, which priestly craft can hasten into quick completion, in the moments of death. Scriptural testimony and Christian experience assure us, that

in the arrangements of the Holy Spirit, the salvation of man and of the world is to be perfected by the instrumentality of means. These means, to be efficient, must be used, and used by men. We have no ground to expect that the Holy Spirit will use them in some miraculous manner: we do not expect HIM, for instance, to preach the gospel, or to publish and distribute Bibles and tracts, or to give lessons in our Sabbath Schools. If these means are to be employed at all, then they must be employed by the church, before the improvement and salvation of the world can be secured.

The united church of Christ is the commissioned apostle of the nations of the world. Its office in the world is really and fully apostolic. The two disciples, of whom the Holy Spirit said, "Separate unto me Barnabas and Saul," represented the office and the character of the entire church of Christ. Every church, and every member of every church, is "separated unto the Holy Spirit." To be separated to the Spirit means to be set apart to the same objects, the same purposes, and the same designs as the Holy Spirit. "Know ye not that the Lord hath set apart him that is godly for himself?" that is, for his own purposes, his own measures, and his own work. "Separated to the Holy Spirit!"—this is honorable distinction—this is tremendous responsibility. The Christian thus separated should live for nothing else: all his mind and all his heart are for the Spirit; his soul and his body are for the Spirit; all his judgment and all his skill must be for the Spirit; all his feelings and all his desires must be for the Spirit; all the capabilities, and all the senses, of his body, must be for the Spirit; all his time, property, character, influence, health, life, death, *all*, ALL must be for the Spirit. If he lives for anything else, he is unfaithful to the Spirit; he wrongs and injures—he grieves and vexes the Holy Spirit of God, by which he was sealed, and marked as the Spirit's own.

The church thus separated must live, move, and have its being for the Holy Spirit. All its members and all its officers must be for the Spirit; all its ordinances and all its institutions must be for the Spirit; all its doctrines and all its discipline must be for the Spirit; all its prayers and all its acts must be for the Spirit. In prosperity and adversity, when it is weak and when it is strong, through good report and evil report, it must be for the Spirit. The object of the Holy Spirit is spiritual, and can be accomplished only by

spiritual means wielded by spiritual men: "The weapons of our warfare are not carnal, but spiritual, and mighty through God to the pulling down of strong holds." These warriors are to have no shield but their faith, no helmet but their hope, no darts but prayer, no sword but the word of God. None but spiritual men will use these spiritual means to accomplish the spiritual work which has been entrusted to them by the Holy Spirit. No agent is qualified to use them, whose own heart is alienated from the Spirit. If persons will enter on the work of the Spirit, who have never surrendered themselves to the Spirit, the object of the Spirit will never be secured by their ministry. Spiritual men alone will mind the things of the Spirit; they alone have a relish for spiritual work, and they alone have the requisite taste, discrimination, desire, energy, and longing, for its accomplishment. It is only men separated to the Spirit, that will make the world spiritual, and bring it to be consecrated and separated to the same Spirit. The president of scientific societies separates for their work scientific men, and the Holy Spirit separates, for his spiritual work in the world, a spiritual church. Let every church and every Christian keep back no part of the price thus separated, and thus surrendered to the Spirit; let everything be employed as it was devoted, to the grand object of the Holy Spirit, the salvation of the world from sin.

§ 1. — *The Prevention of Sin the Duty of the Church.*

The salvation proposed by the Holy Spirit to the world, consists in the remission or prevention of the punishment, which is due for the sins committed in time past through the forbearance of God, and comprises the prevention of wrong-doing for the future. The church, then, is to save the world, by informing it of the fact, and explaining the grounds of the suspension of the punishment, and also by supplying it with means, inducements, and advantages, for preventing the commission of the sins, which had provoked the anger of God and injured their own souls. No persons will attempt to convert and save the world, who do not believe that the world is sinful, that it is in the wrong, and in a state condemned by God: hence all the persons, who have either neglected, or opposed, aggressive movements of evangelization, have always thought and pleaded, that the world was good enough as it was, and that there was no occasion or call for saving efforts.

On the first sabbath of time, every thing in this world was very good, but hypothetically susceptible of evil. Soon after that hallowed day, evil entered into the world, and, since then, it has prevailed with tremendous and destructive success. From that day to this, a controversy has been maintained, between man and God, on the inquiry whose work it is to prevent sin. Man blames God for the existence of evil, and charges him foolishly with abetting, and even originating it; but God, both in the clear declarations of his word, and in the firm testimony of conscience, charges man himself with being the author, and the doer of all the sin that is in the world. In the scriptures, God calls upon every man to discharge his duty against this common enemy, and binds every man to hinder its incursions and to stop its progress. They who comply with God's demand and summons, take side with God, plead his cause, are his witnesses, and form his church. The paramount object of their being gathered together on God's side is that they should overcome evil with good. In this holy and benevolent project they are to "resist unto blood, striving against sin," that is, striving to prevent it, and to stop its influence and devastations. In these noble efforts, Christians are called to risk their ease, their rank, their property, their liberty, their health, and even their life. To prevent sin they are to resist to tears, to personal self-denial, to commercial loss, to temporal reproach, and, should the contest wax hot, even unto blood, and the surrender of life. God has, according to this reasoning, made the prevention of sin to be the work and the duty of men, and especially of his own people; and in no case has he ever taught them to expect him to prevent it by any exercise of his own immediate agency.

1. God has so constituted the universe that he never does interfere by power to prevent sin. The principle of moral government is "the royal law of LIBERTY," and every subject of it is free. Liberty, and not force, is the law of the moral universe. The power of God is not the *rule* of his government: for we know that God *can* do many things which he never brings to pass. A man who expects God to effect all that he believes God able to do, is mad; that is, his mind is not in harmony with this universe, but is out of the boundaries of this system of things. Our own experience teaches us, that God will never do for man, what man can do himself. God can erect houses and build ships, but he does

not: he can till the ground and hedge the fields, but he does not: he can prevent conflagrations and shipwrecks, but his power in these things is not the rule of his conduct: he can prevent poison from destroying, and strong drinks from intoxicating, but we have no encouragement to expect the interposition of his power for such purposes. It is his unchangeable and irrevocable will that the ways of trangressors shall be hard: to interfere, then, by power, to prevent the "hard" concomitants and results of transgression, would be to employ his omnipotence to derange his own system. Up to a certain point, he has put it in our power to prevent the operations of poison and of intoxicating drinks; but, even to that point, he will never introduce his own power to supply our deficiency and negligence. If the holiest man on earth were to take poison, the influences of the Holy Spirit would not be expected to prevent the poison from acting; nor, if he were to take intoxicating drinks, could he expect the power of the Holy Ghost to prevent his disgraceful inebriation.

2. The natural evils found in the world are to be withstood and prevented entirely by the agency of man. When man was created he was put in the garden of Eden to dress it and to keep it. Eden, then, even in its best state, was susceptible of natural evil, were it only from luxuriance of growth, and the falling of the leaves. To control, direct, and manage such affairs, man was put in the garden to *keep* it. Why did not God *keep* it. Why did not God keep the trees from growing too luxuriantly, or prevent deciduous leaves from falling inconveniently? The only reason we can give is, he made *man* to keep it. And the man, who expects God to do everything, ought to ask himself seriously, "Why did God make ME?" God made man to do something. If God intended to do that work himself, he would not have formed man to do it; and since he made man to do it, he will not interfere, by power, if it be left undone. The power of disease is to be subdued, the evils of national barbarism are to be cured, the night of popular ignorance is to be chased away, and the chains of political bondage to be snapped, not by a direct interposition of Omnipotence, but by the instrumentality of means employed by the agency of men themselves. Analogy and scripture show that moral evils, injuries, and wrongs, are to be controlled, subdued, and prevented by a similar agency. The moral evils of pride, ambition, covetousness, avarice, extortion, censoriousness,

intemperance, and profaneness, are not to be subdued and hindered by an immediate act of Divine power, but by means to be exhibited and employed by good men for this purpose. To check these, the agency of man is employed in supplying education, laws, examples, public opinion, and scriptural sanctions. To neglect this agency, and at the same time to expect the Holy Spirit to prevent all evil by his direct power, would be a conduct for which neither the book of nature, nor the book of revelation, supplies any authority whatever.

3. God has supplied man with all necessary and adequate means for the prevention of sin. Free agency itself is an eminent and powerful means for preventing sin. No man is constrained to sin, or bound to do wrong. There is nothing in the universe that can force man to act wrong; for moral government is so constituted as, that in proportion as force constrains him to act wrong, the act ceases to be sinful. Satan can only supply the temptation, but cannot force compliance: man himself must *enter* into it; and if he enter, he enters voluntarily and freely. Free agency, therefore, must be a noble power for checking and hindering the incursions of sin. Suitable opportunities are also means of preventing sin. No man can say that his disposition is decidedly against sin, but he has never had opportunities to prevent it. The hour of temptation is the crisis to oppose sin. When we ourselves are tempted, and when we see others tempted, then is our season to discover the way of deliverance, and prevent the sin from taking place. The various relations which we sustain in life are sources of influence and power against sin, as well as grounds of obligation and responsibility. The influence of a parent and master, of a leader and governor, should be employed as means to check and hinder sin. The influence and authority of office and station, of rank and wealth, of example and character, are means supplied to us by God for the prevention of wrong against man, and of sin against God. In addition to all these, the Holy Spirit has given to the church the truths of revelation, that it might be better furnished with means for saving the world by the prevention of sin: "The word of God abideth in you, and ye have overcome the wicked one." This is one of the principal means which Jesus Christ employed to destroy the works of Satan, and to hinder the progress of evil. He met every intrusion of sin, and onset of evil, with the weapon "IT IS WRITTEN." When Christ commissioned his church to conquer the world

and to subdue its corruptions and sins, its only instrument was the gospel: they were to go forth in his name, and to preach the gospel to every creature, and they had no reason to be ashamed of their simple apparatus, for it was the power of God unto salvation from sin. For her distinguished enterprise, the church has also at her command, the influences of the Holy Spirit. The church of God is strengthened with might by his Spirit in the inner man. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. When the sins of the world are in their strongest forms of power, the standard of Divine influences shall be raised in avowed hostility against their pretensions and their dominion. When they ravage the world "as a flood," turbid, impetuous and devastating, rushing onward with a furious violence, becoming formidable and alarming by character and number, receiving contribution of aid from various streams and sources, and when scoffs and clamours, sneers and threatenings, become "like the voice of many waters," Christians have, in the influences of the Holy Spirit, means and provisions, weapons and ammunitions, resources and energies, sufficient to face the world and to conquer it.

4. Man, as an accountable agent, is bound, by the highest sanctions and motives, to prevent sin. His relationship to God is the ground of his obligation. God is his Father, his Maker, his Owner, and his Lord. Every sin is an attack on the character and feelings of his Father, an injury to the works of his Maker, a robbery of his Supreme Proprietor, and treason against the throne of his Ruler. All the cords of these relations bind him to prevent sin. The threatenings of the law of God sanction these obligations. It thunders awful and tremendous execrations and curses as the portion of the abetter of sin. To connive at sin, or to tolerate its intrusion, is an evil to the offender himself, and it will be a hell to him for ever. On the other hand, heaven will be the reward of the toil and labor of Christians, in their fidelity for God, and opposition to sin. The language of Christ to his followers is very thrilling and animating: "To him that overcometh will I grant to sit with me on my throne." In the estimation of men, to sit upon a throne would justify any efforts, and compensate any sufferings; much more should the prospect of sitting with Christ upon his throne animate Christians to noble daring and heroic deeds against sin. They have the noblest inducements to rouse them to the contest; the

exceeding sinfulness of sin, detested of the good, and abominated by God; the fact, that God has shown himself on their side; the prompt readiness with which he will yield them assistance; and the promise of a certain victory and a glorious triumph. The Holy Spirit assures us, that when our conflicts against sin are ended, "the rest shall be glorious;" the field of blood shall be exchanged for Paradise, "dressed in living green;" for the tents of the warrior shall be the mansions of our heavenly Father's house; for the clarion of battle, the harp of peace and joy; for the shout of war, the songs of the redeemed; for the sword of offence, the palm of victory; and for the helmet, the crown of glory. The moral landscape, of the world subdued to Christ, shall present a scene far surpassing the most brilliant visions of enchantment. The redeeming conquerors of the world "shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

5. The co-operation of the universe is on the side of efforts for the prevention of sin. In the universe all things are working together for good. "The whole creation groaneth and travaileth in pain together until now; for the earnest expectation of the creature waiteth for the manifestation of the sons of God, (for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same,) in hope that the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." It has been already noticed, in a previous section of this work, that nothing has been formed, in the structure of the world, for the purpose of producing evil. The design and the tendency of everything in existence is to produce good, and to prevent evil. The whole aspect and operation of Divine Providence are against the intrusion of sin. Good government in the regulation of families, in the discipline of churches, and in the policy of nations, is in hostility to sin. The judgments of God are abroad in the earth, that he may withdraw and prevent man from his purpose of sinning. God lavishes his mercies on the earth, to lead man to repentance for sins already committed, and to prevent further trangression. The examples of good men form a cloud of witnesses

condemning the world for its sin, and approving of the works of faith undertaken for its conversion. The conversions which are daily taking place in this world, are decided and loud testimonies against sin, and supply the church of Christ with accessions of helpers to the truth, and of valiant opponents to the inroads of sin. The blood that speaketh better things than the blood of Abel speaks against sin. In the atonement of Christ the whole universe gave an expression of its abhorrence of sin: the mind, the will, the government, and every attribute of God condemned sin in the suffering flesh of his incarnate Son. The exhibition of the atonement, as a fact, and a doctrine, that is, the preaching of Christ crucified, is the power of God and the wisdom of God to save the world from sin, and to bring all men to oppose and to subdue it. The saints in heaven, enriched and adorned as the conquerors of sin, are described as having "overcome by the blood of the Lamb;" they were saved themselves from the dominion of sin, and they delivered others from it, by the Divine efficiency of the doctrine of the atonement. With such an array and promise of co-operation, let the churches of Christ buckle on their harness for the conflict, resist the devil, fight the good fight of faith, and overcome evil with good. The Holy Spirit, who has called and mustered them to the struggle, "will abide with them forever." The present state of the world is favorable to the holy movements of Christians. All reason and all conscience are against sin. Sin is universally found to be, on the whole, inconvenient, unprofitable, dishonorable, and pernicious. It affects the sinner's character, his estate, his relations, his health, and his life. He who commits sin is like a man who has fallen among the wheels of a machinery; he is caught amongst the cogs and spindles of a moral mechanism, and is injured and crushed by the tendencies and operations of its forces. There is, therefore, even in the concessions of the world itself, territory enough for the church to occupy with its forces, advantageous heights, on which it can take its position, and attack the strong-holds of sin without the risk of a retreat. "Who shall harm you if you be followers of that which is good?"

6. There are on record many instances in which good men have succeeded in preventing sin. Except in miraculous judgments and inflictions, we have no instance of God preventing sin, without employing the agency of good men. From the parables, instructions, and examples of our blessed

Lord, it is evident that, in his estimation, his religion would be most effectually promulgated by the influence of man upon man. Since this is the way in which sin is most extensively promulgated, this is the best way also to check its incursions. Every man who is doing good, is preventing evil: every man who promotes holiness opposes sin. The eleventh chapter of the Epistle to the Hebrews is the martyrology of men, who resisted unto blood, striving against sin; who through faith subdued kingdoms, wrought righteousness, waxed valiant in fight, and turned to flight the armies of the aliens. The onset of their faith against sin obtained for them a good report, and so illustrious were their victories, that God was not ashamed to be called their God. Enoch and Noah condemned the world; Abraham, Isaac, and Jacob prevented the progress of the sin of idolatry; Moses delivered the Israelites from the sins of Egyptian heathenism; the messages of the prophets often saved the Jews from doing evil; and the ministry of Christ and his apostles shed upon the Gentile world preventing grace as well as saving mercy. The parent who disciplines his child, the teacher who prunes the character of his pupils, the Christian who withstands fashionable wickedness, the legislator who subdues national vices, and the church that converts a district, and the churches which convert a nation, from the error of their way, are instances of men succeeding in the prevention of sin.

The office of the Holy Spirit is to convince the world of sin, in order that the commission of sin might not be continued. The office of the church is the same: the design of the gospel is to save and prevent men from sinning. A man is not saved from covetousness, unless he be, by gospel motives, prevented from coveting; nor from pride unless he be prevented from being proud: nor will the world be saved from heathenism, unless heathen sins are prevented.

§ II. — *The Salvation of the World the grand Object of the Church.*

"To save a soul from death" is represented, by the Holy Spirit, as an achievement so illustrious as to be its own reward. To save, on honorable grounds, the life of a condemned criminal, is its own reward; and so is the restoration of life, in the case of suspended animation. To Wilberforce the emancipation of the slave, and to Washington the salvation of his country, were both labor and reward: to both

these illustrious men, their work itself was their most brilliant and lasting recompense. This is not only noble but divine, for God himself has no glory but his pure complacency in the works of his mind. Compared with the delight of God in the productions of his goodness and skill, the splendid orbs, that gem his robe of majesty, are shining trifles, and the symphonies of the stars of the morning, are jarring sounds. His work is his glory. To the Christian, his work is his reward: "He which converteth the sinner from the error of his way shall save a soul from death."

If the salvation of one soul be invested with such dignity and glory, what must be the grandeur of the Christian enterprise, "to save a world from death?" The world has forfeited its life; its reprieve has been procured by the atonement of Christ; and the church is entrusted with the delivery of the reprieve into the hands of a world under condemnation—a commission which would have conferred distinction upon angelic intelligences.

The salvation of the world is an object worthy of the dignity and the majesty of the Holy Spirit. It is by the success of this measure that the Holy Spirit glorifies Christ. A church in union with the Holy Spirit must identify this object, as its ultimate and distinguished mark, the prize of its high calling in Christ Jesus. The aim of the church should be identical with the object of the Holy Spirit. The Christian church was not formed, for the mere purpose of promoting the refinements of civilization in the world; but to save the world from sin, and from its condemned state. Christ did not redeem a peculiar people, that they might introduce barbarous hordes and savage tribes into the blandishments of civil society; or instruct nations in the use of the spade and the plough; or give letters to their languages, and grammars for their dialects; or supply them with schools and arts and sciences; but simply that they might save them from their sins. These advantages, so highly extolled by worldly institutions, spring up along the track of the Christian church, as flowers which bloom by the way, to mark her course of benevolence. It is memorable that Christian societies have, in their religious missions, done more to disseminate and nourish civil blessings, than any class or community of people on the earth; these they have produced, without making them the end and specific design of their hallowed movements, and redeeming charity. When we see what the Christian church has done for the islands of the

South Sea, for instance, and read the vaunting boast of a Russian navigator, that an esculent root, which he planted on the shores of some island, will far outrival the advantages of Christian efforts, and when we hear this poor pretension lauded by the oracles of literature, one is tempted to pity a philosophy, that has achieved so little, and sounds so loud.

However important good morals are to the world, the diffusion and the establishment of ethical philosophy are not the object, to which the Holy Spirit calls the attention of the church. Had this been the end of Christ in the propagation of the Gospel, he would have found more fitting agents in the groves of Athens, or the schools of Rome, than on the shores of Gennesareth. The philosophers of Greece and Rome travelled rather to receive, than to diffuse, ethical information. The morality of Socrates and Plato, as once exhibited by the Moravian missionaries, fell upon the inhabitants of Greenland, with the feebleness of polar light, while the saving truths of the Gospel affected them like kindling sunbeams. Christians save the world from sin by teaching it morality; but it is a morality which the wisdom of this world never knew; it is the morality of heaven; a morality that regards the claims of God, as well as the rights of our neighbor; a morality that is enforced by the atonement of Christ, and whose motives are spiritual, heavenly, and eternal. The sermon of Christ on the mount has done more to promote sound and enlightened morality in the world, than any doctrine of ethics, ancient or modern. The morality of ethical philosophy consists principally in abstinence from vices; the morality of the Gospel inculcates the production of positive good. The morality of Divine revelation is the bond of perfectness, the zone of the world, that shall embrace and clasp all its interests, and give ease and gracefulness to all its moral movements and actions.

Christ did not commit to the care of his church any one class of truths and duties, or any number of classes of doctrines and obligations, but ALL of them. Christians are, therefore, to teach all the doctrines, and inculcate all the duties found in the scriptures. There is no sectarianism in inspiration. The Holy Spirit is the Spirit of all truth, and of the entire body of truth "as it is in Jesus." Sectarianism divides the doctrine of the Spirit into its various hues, and sects and parties are formed by good men attaching themselves to one class of colors, whereas "the true light" is made

up of *all* the colors. We could never live in an atmosphere of rainbows: it might appear more beautiful than clear daylight; but it would not be so useful for the world. In a lens, no one class of rays gathered into a focus will burn an object; this is done only by a concentration of *all* the rays. It was by exhibiting the whole counsel of God, that Paul produced in his converts the kindlings of repentance towards God, and faith in our Lord Jesus Christ. If the churches think it proper to put forth the vivid hues of beauty and splendor, in their respective creeds and theological systems, let them also exhibit them with all the blendings and softenings, the harmony and the symmetry, of the bow in the cloud, the sign of peace and good-will to the whole earth. The commission of the church is not to proselyte the nations to any class of truths or sectarian doctrines; but to lead them, under the auspices of the Holy Spirit, "into all truth." The Holy Spirit lifts up the banner of his influences, that he might concentrate the efforts of all the churches of Christ, against the enemy that comes in like a flood. This is the rallying point of Christians. Without this banner, the churches are a chaotic assemblage, in disorder and confusion; but in proportion as the eyes of Christians are directed to the one broad banner of the Spirit that waves over them all, there will be union. The banner is *one;* it is not to be rent in a hundred pieces, or countless shreds, by churches, sects, councils and synods. The several churches may have their different pennons, as the twelve tribes marshaled "every man by his own standard;" but the movements of all are to be regulated by the banner of the Spirit. If the churches militant, in their holy conflicts against the sins of the world, raise the pennons of sectarianism, or the petty flag of bigotry, and disregard the elevated banner of the Spirit, the ensign for all nations, they will grieve the Holy Spirit, and utterly fail of the paramount object of their illustrious enterprise.

The grand object of Christian effort is salvation: it is not civilization; it is not moral philosophy; it is not sectarianism; it is the conversion of the world to Christ. On this one object the whole force of each truth, and the combined power of all truths, should be brought to bear; and, to accomplish it, the whole influence of every Christian, and the united energies of all churches, should be consecrated.

I. To save a soul from death, is an object dear to the mind of God. The salvation of the world is "the pleasure of the

Lord." Around this, all the perfections of his nature are marshaled; and in its interests, all his attributes are put forth. On this, the stupendous thoughts of his mind, and the resolved counsels of his will, were employed before the foundations of the earth. From his measures for this object, he assumes the most glorious titles, and wears the loftiest names; and his saving achievements among mankind furnish the most brilliant jewels of his crown. For this "he spared not his own Son, but delivered him up for us all;" an immense ransom, an infinite price, a splendid sacrifice; but he gave His Son to impress the universe with a sense of the estimate in which he held salvation from sin. Because his Son stooped to the humiliations and labors and sufferings necessary to secure this glorious object, God conferred upon his official character, the most distinguished honors, and highly exalted him far above all principalities and powers, and gave him a name above every name that is named in this world and in all other worlds. Towards those who thwart the object on which his heart is bent, or who obstruct the measures which he has adjusted for its attainment, he expresses his highest displeasure and indignation, in every form of words that can impress man with fear and dismay. On the contrary, to those who come to his help against the mighty, to those who contribute in any degree to the furtherance of the Gospel and the salvation of men, he manifests the sweetest kindness, and shows the highest favor. In efforts for the world's redemption from sin, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." It is impossible, therefore, that the churches of Christ can value too highly, or pursue too vehemently, an object to which the God of heaven attaches such splendid importance.

II. God attaches so much importance to salvation from sin, that, in the present moral constitution of the world, every man is responsible to Him for the spiritual welfare of his fellow-man. "Thou shalt love thy neighbor as thyself," is one of the "nails in a sure place" on which hang all the law and the prophets. This obligation does not embrace concern and solicitude for the temporal welfare of his body only, but extends to anxiety and active effort for the moral and spiritual safety of his nobler part, for the eternal salvation of his soul. The love of our neighbor involves the love of his soul, and a concern as real for the redemption of *his* soul as for the sal-

vation of our own. If we love the soul of our neighbor, there will be an affectionate and tender inquiry into its state towards God; compassion for it in its perilous condition; readiness to inform it of what is essential to its restoration and happiness; intense anxiety that it should not indulge false and ruinous hopes; a holy watchfulness for its best interests; and readiness to prevent any injury from befalling it, just like that promptitude which we see, when all around the family hearth rush to remove a spark of fire from the dress of a friend. In every age of the world, men have endeavored to burst asunder the bands of this responsibility for the souls of others. This was the spirit of Cain. God held him responsible for the welfare of Abel; but even amid the cries of his brother's blood rising loud to heaven, he was reckless, and by his recklessness he became accursed. In the account of his stewardship he insulted his God with the query, "Am I my brother's keeper?" When the blood of a reeking world cries to God, "No one careth for my soul!" shall the church of Christ, in the spirit of Cain, reply, "Am I my brother's keeper?" or, "Who is my neighbor?" Let it rather, like Aaron, "take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and stand between the dead and the living, that the plague may be stayed." The insensibility and the recklessness of the Jewish church are expressed, with terrible truth, in the reply of the chief priest and the elders to Judas. When his conscience awoke to the unexampled guilt of his treachery, he became, from compunction and remorse, concerned for his soul, and returned the hire of unrighteousness to the dignitaries that had employed him, saying, "I have sinned." Instead of cherishing his contrition, and promoting his repentance, they replied, with a cold indifference that must have chilled and withered him, "What is that to us? see thou to that." When we are shocked with such instances of brutal irreligiousness, we are inclined to think that no pressure of temptation would compel us to imitate it; yet when we read of the crimes and the cruelties, the wrongs and the sufferings of the heathen, though our lips would not express, and our hands would not pen, still our hearts and our conduct actually say, "What is that to us?" Such a spirit, in the Christian, is as outrageous and inhuman as it was in the Jewish church. God has made the Christian church to be its heathen brother's keeper. To every Christian this is the message of God: "When I say unto the wick-

ed, O wicked man! thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his sins—BUT his blood will I require at thine hand." It was after Paul had kept back from men nothing that was profitable, but shown them and taught them publicly, and from house to house, that he took them to record that he was pure from the blood of all men.

III. The life, the character, and the sufferings of Jesus Christ exhibit the salvation of the world as an object of amazing grandeur and unutterable importance. "It is a true and faithful saying, that Jesus Christ came into the world to save sinners." Christ alone wears the name of "the SAVIOUR of the world." The salvation of the world was the great design of his incarnate advent. He came to seek and to save that which was lost, to give his life a ransom for an enslaved world: he came among sinners who deserved to die, that they might have life, and that they might have it more abundantly. Every thing which he did, and said, and thought, and felt, had reference to this one object, "to save a soul from death." This gave him his name at his birth, and covered him with glory in his death: it gave dignity to his poverty and lustre to his sufferings; it gave point to his parables and weight to his doctrines; it gave splendor to his character and fragrance to his life. He was all in all to the salvation of the world, and the salvation of the world was all in all to Him. His labors and his travels, his prayers and his cries, his tears and his blood, were all for the salvation of sinful men. Of such stupendous magnitude was this object, that to achieve it, he sacrificed HIMSELF, a deed of such eternal worth that, after it, nothing else should bear the name of SACRIFICE.

On this grand object let the mind that was in Christ be also in the church. Let us attach the same importance to it which Christ saw in it. Let us pursue it with the same disinterested benevolence, estimate it with the same mercy and compassion, and devote ourselves to it with the burning zeal that consumed him. The purpose of his mission was "to seek and to save:" not to save only, but to seek and find out objects to be saved. He was not ashamed to stoop lower than the lowest, to wield any measures that could contribute to this object; nor was he impatient of his humiliation and degradation, for the joy that was set before him in saving the world. His zeal in this enterprise was not enthusiasm, but the calm

estimate of soberness and wisdom. When our zeal surpasses the devotedness and the vehemence of his, the world shall be at liberty to call it enthusiasm: until then, we have no need to dread the charge of enthusiasm. In nothing can Christians be so decidedly CHRISTIAN, and so perfectly conformed to the character of Christ, as in self-denying and arduous efforts for the salvation of the world. In nothing could a descendant of HOWARD so fully imitate his ancestor, as in relieving the wants and the miseries of mankind; in nothing could the children of WILBERFORCE be so perfectly like their father, as in saving the captive from slavery; and in nothing can the church be so completely and exactly like Christ, as by self-consecration "to seek and to save that which is lost."

IV. The Holy Spirit inculcates upon the church duties, which are to be discharged with the express purpose of saving men from sin. It is fidelity to this class of duties that excites the hate of the wicked against the efforts of Christians. Christians are to watch for souls as those that must give an account of them, to warn the wicked to flee from the wrath to come, and not to suffer sin upon their brother. Numerous duties are enforced by motives and reasons which are derived from the salvation of men: for instance, SELF-DENIAL — "Though I be free from all men, yet have I made myself servant unto all that I might gain the more; to the weak became I as weak that I might gain the weak; I am made all things to all men, that I might by all means *save* some, and this I do for the gospel's sake." CHRISTIAN ZEAL: "I magnify mine office, if by any means I may provoke to emulation them which are my flesh, and might save some of them." CAUTION and PRUDENCE: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God, even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." RELIGIOUS JOY in persecutions: "Whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or, whether we be comforted, it is for your consolation and salvation." BROTHERLY UNION: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." All these duties are revealed by the Holy Spirit, as practicable to the church; and they are enforced by him, not as ends, but as means, which the church can wield towards an end; and the

end of these honorable duties and distinguished virtues, is nothing less than the salvation of the whole world.

V. The eternal perdition of souls is often ascribed to the perverted agency, or the gross negligence, of their fellow-men. The silence of Christians has a terrible influence upon the character and destiny of the world. "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain: if [or though] thou sayest, behold we know it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul doth not he know it? And shall not he render to every man according to his works?" If the neglect of men's natural lives, by withholding evidence for the innocent against false witnesses, or by refusing medicine or shelter or food to the dying, be thus displeasing to God; the neglect of their souls, by our omisssons, and by our silence, must be a criminality of accumulated horror. The church of Christ is to witness for God, to instruct the ignorant, to persuade the obstinate, to exhort the hardened, to reprove sin, and to publish salvation to men, "holding forth the word of life;" its silence, therefore, makes it partaker of the sin of the world, and the blood of souls will be required at its hands. By its silence, it appears to the world not only to connive at wicked works, but even to consent to them; and thus, it influences others to commit them, and by the commission, to ruin their souls. Many souls have perished through the force of violent persecutions; through the influence of gifts, preferments, and honors; through the scorn and scoffs and threatenings flung against religion; through the fascinating blandishments, and alluring promises, of ease, pleasure, gain, and distinction; through the solicitations, seductions, and importunities of tempters to sin and destruction; and, amid the throngs of the lost, many, very many will be found to have perished through the carelessness and inconsistency of the Christian church.

The guilty hardihood of men against the claims of God and the means of salvation, is sometimes to be traced to the inconsistent lives and examples of Christians. On this account, servants are taught to "count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed:" and wives to be "discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." To be guilty of making a soul stumble to perdition, by anything in our character or temper,

is represented, by Christ himself, as an aggravated crime. The offences of Christians occasion woe unto the world, and therefore a tremendous woe is denounced upon any man "by whom the offence cometh." This awful blood-guiltiness is charged upon a church which propagates, or tolerates, erroneous doctrines and heresies. When false teachers are allowed to "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, many follow their pernicious way, by reason of whom the way of truth is evil spoken of." Such doctrines are emphatically styled "damnable," because they are cardinal and efficient instruments of decoying souls to a damnation that slumbereth not, by denying the truths which are essential to salvation, by enfeebling the motives which are necessary to the discharge of duties, and by furnishing apologies and extenuations for the sins of the world. Indifference, lukewarmness, and heresy, in the Christian church, would not be condemned so severely if they did not thwart the main object of the Holy Spirit, the salvation of the world.

VI. As Christians are formed into churches for the express purpose of converting the world, they are supplied, by the Holy Spirit, with suitable and adequate means for accomplishing it. The church is entrusted with the ministry, and endowed with institutions and ordinances, that it might be thoroughly furnished for the work of the world's conversion. This is the use of the scriptures: these are the engrafted words which are able to save the souls of men, which are "the power of God unto salvation to every one that believeth;" and which are "able to make men wise unto salvation, through the faith which is in Christ Jesus." When the angel directed Cornelius to send for Peter, he assigned this as a reason, that "he shall tell thee words whereby thou and all thy house shall be saved." This is the design of the public ministry: "for after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to *save* them that believe." Preaching is the best means "of warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." A ministry maintained and approved by the church, with any other view, is not of God, but of man. This is also the end of religious ordinances. By the resurrection of Christ, baptism as the answer and stipulation of a good conscience towards God, "doth now *save* us;" not the

mere rite, or the physical act, but the spirit and truth of it, by which we are baptized unto Christ that we should walk in newness of life. The Lord's supper, in the same manner, is a standing testimony to the world, showing forth the Lord's death as the only way of salvation: they who partake of it inconsistently are guilty of the body and blood of the Lord, and they who neglect it, shall be "condemned with the world." This is the end of Christian discipline and church censure. Excommunication is to be inflicted on him that walketh disorderly, not to touch his person, or to injure his property, but "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be *saved* in the day of the Lord Jesus." This is the end of missions in the church of Christ: "Lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for *salvation* to the ends of the earth." The opponents of missionary efforts are condemned in these sentences of terror: "they please not God, and are contrary to all men, forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway, for the wrath is come upon them to the uttermost." This brief induction will be sufficient to establish the points, that these are means in the possession of the church, that they were designed by the Holy Spirit for no other use but the salvation of men, and, therefore, that the church entrusted with them should direct all their energies to bear upon an object so great and so noble.

VII. The Holy Spirit distinctly reveals, that Christians are employed by him as agents and instruments in promoting and securing the salvation of men. Under the Old Testament there were saints eminent "for turning many unto righteousness." In the New Testament the language of the Holy Spirit is very clear and decided: "Brethren, if any of you do err from the truth, and one convert him," which is supposed practicable, "let him know, that he which converteth the sinner from the error of his way, shall *save* a soul from death, and shall hide a multitude of sins." "Of some have compassion, making a difference; and others *save* with fear, pulling them out of the fire." "What knowest thou, O wife, whether thou shalt *save* thy husband: or how knowest thou, O man, whether thou shalt *save* thy wife?" Christians exercise this honorable and saving agency, when they encourage and value simple, scriptural, and faithful preaching of the

word; when they multiply the means and enlarge the sphere of Christian instruction in their immediate neighborhoods and in the world; when they feel and entertain personal concern and compassion for the souls of men, and individual responsibility for their state; when they take active measures to talk affectionately and to converse seriously and frequently with men about their eternal interests, especially with their relatives and connexions; when they are diligent to find out and to discover those who are under religious impressions about "the things of their peace;" and when they watch for seasons, and seize every opportunity, and improve every means, for direct and anxious effort to affect the souls of men with the sense of the love of Christ.

TO SAVE A WORLD FROM DEATH! What a noble instrumentality! What a distinguished agency! What a holy ministry! The church is the light of the world; of a world in ruin, of a world in darkness, of a world in death. To such a world, the church is a light, a sun, whose enlightening and glowing influences shall bring the elements of chaos into countless forms of beauty, elegance, and usefulness. The church is, by her distinguished privileges, "exalted to heaven," that, in her high vocation, she might be the sun of this desolate world; pouring out incessantly the cheering tide of life and gladness to baptize the globe; shedding brightness and glory on the retreats of darkness and gloom; the glowing mirror of the benevolence and mercy of God to a world "without form and void;" calling into vivid freshness, strength, and maturity, the incorruptible seeds of truth lying in the soil of the human conscience; sending forth the splendor of its light, and the power of its attractions, to every part of the earth; and continuing to shine, until the whole world shall be saved and redeemed from the devastations of a deluge, whose "waters had cast up mire and dirt," and had rendered it a chaos of sin and error, guilt and misery. "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field; and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

SECTION II.

The Efforts of the Church to be coextensive with the Design of the Spirit.

§ 1. — *The Gospel designed for the whole World.*

In the union between the Holy Spirit and the church, it is essential that Christians should expand their views to the entire range of the purposes of the Holy Spirit, and put forth efforts commensurate with the whole extent and amplitude of his designs. The church of Christ is never warranted to seek its own edification as its principal and ultimate aim. Its first duty is, indeed, to provide for its own edification; but it is to seek even this, not as a final measure, but with ulterior views of employing all the energies derived from it for the interests of the whole world. A church cannot be extensively useful to the world, unless its individual edification be good; as no man can be laboriously active, unless his personal health be vigorous. In the apostolic churches, the word of God grew first, and then multiplied; and, in modern churches, individual growth in grace and knowledge, must precede multiplication of measures and efforts for the benefit of the world. Whatever be the degree of strength which any church possesses, it should immediately be put forth, to the utmost stretch, for the good of others, and not be wrapped in a napkin till the amount be increased; for holy power, like bodily strength, increases only by the using. The more any church does, the more it can do, and, if in spiritual health, the more it will do.

The Christian church is now emerging from an error into which the Jewish church sank, and was eventually engulphed — the selfish appropriation of the favors of God. The Jewish church was set apart by God as the depository of his blessings, but it was never designed to be their prison. For many centuries, Christians have been rather the possessors and the holders, than the stewards and the distributors, of the manifold grace of God; churches have been rather the tombs of the lamp of truth, than the shining temples holding forth the word of life to the entire world.

1. The aspect of the scheme of saving mercy towards our world has always been unlimited and universal. The first

promise that was pronounced on our earth, taught mankind that the holy and redeeming influences of the seed of the woman should follow the whole track, and reach to every spot, that should be polluted by the slime, or poisoned by the venom, of the serpent. When Abraham received saving mercy, was converted to faith, and became the friend of God, he was made the heir of the world; which means, that the world was to share in the blessings of the faith to which he had been called. It was afterwards explained to him, that he was "the heir of the world," not in his own person, but in his Seed, which is Christ; and also in all Christians, as his spiritual children, who walk in the steps of his faith; "for," says the apostle, "if ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise." When God expounded to Abraham the extent of his heirship, "he took him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and he said unto him, So shall thy seed be;" and afterwards, "in thy seed shall all the nations of the earth be blessed." No imagery can be more splendid, more ample, or more impressive than this: the entire universe is borrowed as a simile to illustrate the vast boundlessness of the system of beneficent mercy. Look upon the scene again! Behold the blessed God! the Maker of the worlds! the Owner of the universe! who alone telleth the number of the stars, and calleth them all by name. He takes his scholar of faith amid the mountains of the east, to explain to him the extent of his salvation: he directs his mind and his heart, not to the scenery around, where hills upon hills were rising before him, but to the scenery above him; and while Abraham, leaning upon his shepherd's crook, was gazing upon the starry heavens, taxing every power of calculation, and again and again renewing the effort to secure the number, striving to push forth his conceptions to every length, and to every breadth, as the plains of the universe stretched before him, like an azure field spangled with dew-drops; and while feeling impulses and emotions too rapid and too big for utterance,—in the sacred silence of his mind, God said to him, "so shall thy seed be, and in thy seed shall all the nations of the earth be blessed." Compared with this expanded view of the amplitude of salvation, how infinitely petty, and contemptibly little is the cloister of bigotry, or the cave of selfishness.

2. The spirit of prophecy has always been faithful, as a witness to the unbounded aspect of the dispensation with which Christ should bless the world. In the ministrations of the prophets, and in the prayers and aspirations of righteous men of the Jewish church, there is nothing narrow, cramped, and niggard, but everything broad, ample, and copious. The testimony of prophecy is thus briefly hinted at, just to show that, in no age of the world has the church been entirely without the impression that it is the design and purpose of God to bring all the nations of mankind into subjection to the principles of the kingdom of Christ. It was always believed that "all nations should serve him;" that "men should be blessed in him, and all nations shall call him blessed; that "all the ends of the earth should fear him; and that "to him there is given dominion and glory, and a kingdom, that all people, nations, and languages should serve him;" and the same prophetic spirit describes the future church amidst the glories of this consummation, as hymning forth "Hallelujah, the kingdoms of this world are become our Lord's and his Christ's, and he shall reign for ever and ever." The belief, therefore, in the universal design of the blessings of Christ, is neither a novel opinion, nor a perishable doctrine.

3. Jesus Christ, by his death, made an atonement for the sins of every human being that ever lived, or ever will live, upon the face of the earth. Why was Paul so anxious to preach the gospel in places where Christ had not been named? Because the "love of Christ constrained him." And how and why had the love of Christ this force and influence upon him? Hear his own account of it: "The love of Christ constraineth us, BECAUSE we thus judge, that if one died for all, then were all dead; and he *did* die for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." This is a noble impulse to missionary labors, and to all efforts for the conversion of the world. A ransom for all is the only ground of missions to all. It is directly and expressly asserted, in the plainest terms, that he tasted death for every man, and that he takes away the sin of the world. The church is cautioned by the Holy Spirit, in words that cannot be misunderstood, against the opinion that Christ died only for the sins of the elect; it is "NOT for ours only, but for the sins of the whole world." We cannot even imagine any class or kind of sinners among mankind that are exempted from the benefits

of the atonement. All the objections brought against this position are either metaphysical quirks, or theological crotchets; for no heathen, who reads the gospel for the first time, would have the shade of a suspicion that it was limited in its extent. Few things demonstrate the power of true religion more beautifully than the fact, that as to this sentiment, the practice of holy men rises far superior to their creeds: for though they do not *see* that Christ died a ransom for all, they *feel* that they ought to send the benefits of his atonement to all. There are, however, some exceptions. Antinomians, who, in their creeds, have no atonement for all, have no missions for the conversion of all; just as Socinians, who have no influences of the Spirit to meet the power of the world's corruption, make no attempts to convert it.

4. Our Saviour claims the world because he died for it. His death for every man is the ground of his mediatorial claim to every man. Because he accomplished and finished the work of atonement, God exalted him to the highest honors, and invested him with universal power and dominion, that in his name every knee should bow. Therefore, he has given to the Son "the heathen for his inheritance, and the uttermost parts of the earth for his possession." It is not his, in title and right only, but his actually to inherit all its power and resources, and to enjoy it in real and visible possession. "The Father loveth the Son, and hath given all things into his hand." It is not as Creator, but as Redeemer, that Christ lays claim to the uttermost parts of the earth. He presses no claim which is not founded upon his redeeming atonement. If Christ has not given atonement for every man, his claims and title arising from his atonement cannot be pressed on every man; and, if they are pressed upon any man for whom Christ did not die, it is evident, on this showing, that they are spurious, and that, therefore, their rejection is no sin. Such an opinion annihilates the gospel. As the claims of Christ are founded on his death, and as, on that account, God has conferred all dominion upon his Son, and has conveyed all the ends of the earth, and all the kindreds of the nations, to be visible subjects of his sway, the church is perfectly safe and right in establishing the title of Christ to the whole world upon the same basis. They have Christ for the world, and they claim the world for Christ.

5. Possessing this universal claim, thus founded in his atonement, Jesus Christ commissioned his apostles and fol-

lowers to take possession of the world in his name: "All power is given unto me in heaven and in earth; go ye, *therefore*, and teach all nations:" "Go ye into all the world, and preach the gospel to every creature." The kingdom of Christ is not *of* this world, but it is *in* it and *above* it and *over* it. Christ makes the reality of his power, and the extent of his title, to be the reason and the ground of his commission to his disciples. Since our Saviour inherits this extensive power and universal dominion, every nation upon the earth, and every individual among these nations, ought to know it, that they might be aware of their accountableness to him, of the obedience which he expects from them, and of the results of their allegiance or opposition, for "he that believeth shall be saved, but he that believeth not shall be damned." He does not expect a homage, of which they have not been informed, nor will he treat them as rejecters of a salvation, of which they have received no intelligence. The possession of every power on earth implies that there is no authority to share the world with Christ, and to rival his dominion over men; that he has a legitimate and valid claim to the homage, the tribute, and the service of every man on earth; that all men are under pressing and irrefragable obligation to render to him what he enjoins; and that his power is so supreme, universal, and unique, as to exclude and set aside every competition of all clashing and adverse powers; for, "this man, after he had offered one sacrifice for sin, for ever sat down on the right hand of God; from henceforth EXPECTING till his enemies be made his footstool." Christ is in expectation of the conversion of the world, and of the subjection of all nations to his authority. But, "how shall they address their homage to one, in whose authority they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Christ does not expect his enemies to be subdued without the use of means, he therefore commissioned his disciples to go forth as heralds of his kingdom, to announce his claims, to publish the dignity of his person, and the glory of his character, to proclaim his salvation, to assert his power, and promulgate his reign. As truly, therefore, as he *expects* the world to be subdued, he EXPECTS his church to discharge its commission to the full extent of his title.

6. The apostles understood their commission to be universal. To go into *all* the world, to preach the gospel to *every* creature, and to teach *all* nations, were not measured terms, or modes of expression that could either be misunderstood, or be interpreted by plausible criticism, to mean less than was spoken. Their commission embraced all the nations that occupied the earth, at the period of its date, and reached forward to every nation that should exist "even to the end of the world." The everlasting gospel is to be preached to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people." On the day of Pentecost the first apostolic sermon had a universal aspect. Peter, who describes the influences of the Holy Spirit as being to be poured out on "all flesh," said to his hearers of every country and nation, Repent and be baptized "every one of you," for the promise is unto you and to your children, and to "all that are afar off." The apostles were to open their commission in Jerusalem, but having been persecuted there, they took their commission in their bosoms, "and went everywhere preaching the word." They made no exception to any on account of character, condition, descent, or country; for "there is no difference between the Jew and the Greek; for the same Lord is rich unto all that call upon him:" to barbarians and Scythians, bond or free, they presented Christ "all in all." They went everywhere, and claimed every country and every man for Christ, with as much authority and earnestness, as if the name of that nation or individual had been in so many letters in their commission. The spirit of their commission said to them, "Call not any man common," regard no man as being forbidden salvation, or cast out of God's design of redemption, but treat all men as capable of being converted, and admit all unto the privileges and blessings of the gospel of Christ. The Acts of the Apostles is a simple record, and a beautiful memorial, of the unlimited character of their commission, and of the noble amplitude of their ministry.

7. The churches which were formed by the apostles were instructed to seek the salvation of all around them. Wherever they were formed they were to "shine as lights of the world, holding forth the word of life," so that from them should "sound out the word of the Lord," and "in every place their faith to Godward be spread abroad." These instructions were in full harmony with the principles laid down by Christ himself, who taught his disciples to be the salt of

the earth, and the light of the world. In a parable, he teaches them "as many as ye find bid unto the marriage." Let the church regard itself as the angel in the midst of heaven, having the everlasting gospel, stretching the wings of compassion and effort from pole to pole, seeing the vast globe with its myriad population revolving beneath its shade; to every human being, on which its eagle-eye can fix, it is to present the cordial and sincere invitation of the gospel. On this subject the churches are enjoined to be very enlarged in their prayers and supplications, to pray for every class of influences which the "four winds of heaven" can breathe upon the world, for a nation to be born in a day, and for an innumerable company of converts to fly as clouds borne by the gales of the Spirit. These prayers are enforced by the considerations that the harvest is great; that they are good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth; and that there is but one Mediator for the salvation of the world, "the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The provisions of the gospel are fitted and adapted to the condition and the circumstances of the whole world. It meets an entire world declared guilty before God, with a pardon that is limited to no class of men, and that excludes no offence but the rejection of itself. It exhibits sinners of every character, and of every grade, as specimens and trophies of its power to save. It meets the forlorn and ruined condition of the world by publishing a free salvation, without money and without price, and without any condition by which they could deserve its privileges, or prepare themselves for its reception. Instead of stipulating that the world should become fit for the gospel, the Holy Spirit supplies a gospel designedly fit for the world. Even characters that might suppose themselves to be excluded from the feast of mercy, such as the maimed, the halt, and the blind, are cordially and sincerely invited to come. Men are not invited only, but the messengers of salvation are pressed to "compel them" to come in, to use all the influence of their character, to strive with all their powers of winning persuasion, and to pray all men in Christ's stead, to bring them to accept of blessings so suited to their moral condition, and to their mental capacities, and so blissful to their social order. their political improvement, and their eternal happiness.

§ II. — *The Obligation of Churches to furnish Missionaries.*

To separate men to the Holy Ghost, for the work whereunto he has called them, is the honorable office and the bounden duty of every church. The lively oracles are committed to the Christian church for the benefit of all the nations and the generations of the world; and it is the duty of the church to preserve them in their purity, to secure their perpetuity, to promote their dissemination by multiplying the number of copies and by translations into various languages, and also to raise up and furnish teachers and instructors who shall explain the truths revealed, and press them upon the attention of men. Hitherto, few if any churches have made the duty of furnishing missionaries or evangelists, a topic of grave and weighty consideration, and the entrance of young men, on the work and office of preaching, has been left much to themselves. In these cases the churches generally come to their duty, by giving the candidate the sanction of their approval, only *after* he himself has come to a decision. The selection of proper agents for the work of the Holy Spirit, and for the enterprises of the church, is a subject of no ordinary importance, and its bearings upon the interests of the world are momentous and vital. Were a church to keep its eye on a young Christian of promise, to watch, mark, and ponder the developements of his character, to unfold in affectionate conversations his qualifications, disposition, and inclinations for holy laboriousness, and to do this in a manner not likely to engender thoughts that will foster pride, probably many a David would be discovered, who should eventually fight the battles of the Lord, and crush the Philistines of sin and heathenism.

1. It is scarcely possible to conceive a work more genial, more cheering, and more delightful to a Christian church, than to be marking the progress of rising grace, proving the spirits that are of God, and watching the first glimmerings, and the earliest coruscations, of those who are to be the angels of the churches, or the seraphs of the world. In "the dark unfathomed caves" of poverty and obscurity, there are many "gems of purest ray," that by a little wise attention and delicate discipline, might sparkle with the brightest lustre in the diadem of the church; and that, even by the highways and hedges of rusticity and distant reserve, many flowers blush

and "waste a fragrance," that might, with a little friendly care have charmed the plains of India, or perfumed the knolls of China. To bring, out of the elements of the church, the most solid aggregate of pure religion, enterprising piety, sound sense, energy of character, and masculine ability, and to separate it for the wants of the world, would be a service and an offering to the Lord of sweet-smelling savor. This our churches might do, by ever keeping the missionary enterprise before the minds and near the hearts of their young converts, by exciting desires for missionary labor, as the ancient churches taught their youth to covet the crown of martyrdom; by treating these aspirations as honorable, holy, and great; by feeling that the name of a missionary is the noblest title of a Christian; by educating one or more at their own congregational expense: and, as far as prudently practicable, by regarding him as THEIR messenger to the nations.

2. The preaching of the word is an ordinance of Divine institution: but how can the word be preached except by the instrumentality of men? and how will they preach unless they are sent? and how will they be sent unless the church send them? and how can the church send them unless it produce them? Ministers, evangelists, and missionaries, can be supplied only by the churches themselves. No system of means has been so useful to the world as preaching, and no class of agents employed by the church has produced such extensive and permanent good as the preachers of the word; the churches ought therefore, to exercise the keenest penetration, the soundest judgment, and a vigilance that never slumbers, in the discovery, the selection, and the training of the agents to be employed in such stupendous interests. Ministerial and missionary talents are the gifts of Jesus Christ, and the endowments of the Holy Spirit, which are conferred on the churches for the perfecting of the saints, and for the gaining of all men into the unity of the faith. When these gifts become few, low, and scanty, and when they are perverted from their legitimate uses, the character of the church has no force, and the influence of the church has no weight, and the interests of the world suffer and languish, and sin in every form gains strength and dominion. Since these gifts are the purchase of the atonement of Christ, the churches should set a high value on them, use means to discover them, bring them all into action and use, improve and enlarge them for increasing efforts, and be as much concerned to

produce them and perpetuate them as to possess them. The very work of trying the spirits would imply that the church was in search of them, and was ascertaining their qualifications for usefulness in the world. In this holy research for faithful agents, as well as in others, the aphorism will prove true, "Seek and ye shall find."

3. Jesus Christ intended that his church should continue to the whole length of its duration in the world, a missionary church. An apostolic church is a missionary church: for the epithet apostolic, derived from the Greek language, and missionary derived from the Latin, are of identical import; and a church is truly apostolic, not by the number and gradations of its offices, but by its missionary character, and its enlarged efforts to diffuse Christianity. To the end of the world the church is to disciple all nations. It can never sustain this character, unless it produce and furnish missionary laborers for the nations. Indeed, a Christian minister is truly apostolic, not so much by being the faithful and watchful pastor of his own flock, as by imitating "the Good Shepherd," who ranged the wiles and the mountains of the world, to bring into the fold other sheep which were not of his flock.

A church ought not to monopolize the ministrations of its pastor. Many churches are either unable through want of training, or reluctant through indolence, to use the established means of grace for their own edification, unless the pastor be ever present in "the assemblings of themselves together." Nothing, except worldliness or sin, tends so much to destroy the missionary character of a minister, as this condition and habit of a church. Such an entire dependence of a church upon the official presence of the minister, prevents him from going about to do good in labors more abundant, except at an expenditure of time and strength, which the expectations and the prejudices of his own people forbid him to lavish. As he reaps of their carnal things, he is expected, for the value received, to be sowing to them spiritual things so incessantly, that he cannot go forth to break up fallow-ground, and sow the good seed of the kingdom, unless he can do it at seasons when he has not been retained for his own enclosures.

A missionary church would encourage the itinerating missions of its pastor, by showing to him that they can derive profit from religious ordinances in his absence on week-evenings, by cheering his fatigues with their smiles, and supporting his hopes with their public prayers. Our churches are

at present in a very different attitude: so much is expected from the minister on the Sabbath, that he cannot take bread to the hungry in a neighboring hamlet: and his absence from the religious services of the week, produce either the grief of disappointment, or the frown of discontent. A missionary pastor will find, that the dissatisfaction of his own flock will be the most harassing obstacle to all his attempts, to gather those who are as sheep without a shepherd; he will feel the force, and the keenness too, of the warning of our Saviour, that, in the propagation of his interests, a minister's "foes shall be they of his own pastoral household." This smothers and quenches a missionary spirit in the church, even while it presents to the attention of the world a splendid pile of missionary collections. He that hath an ear, let him hear what the Spirit saith unto a church professing to be apostolic. "Remember, therefore, from whence thou hast fallen, and repent, and DO THE FIRST WORKS; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

4. The church is enjoined to make the supply of evangelists, missionaries, and pastors, a topic of express prayer and of earnest entreaty. Christ said to his disciples, "The harvest truly is plenteous, but the laborers are few: pray ye, therefore, to the Lord of the harvest that he will send forth laborers into his harvest." What God has made the subject of promise, Christians should make the subject of prayer. God has said "I will give you pastors according to mine heart, which shall feed you with knowledge and with understanding." We can, therefore, look to him for discernment and wisdom to discover them, and to employ them according to their several ability. The number of ministers and missionaries is not adequate to meet the demands of the world, the calls of our institutions, and the facilities of Providence for the conversion of the nations. The prayers of the church ought to be as numerous and as loud as the cries of the world: and these prayers should consist not of compassionate desires only for agents, but also of active search and enquiry for them. When the church prays earnestly for laborers, the reply of the Holy Spirit always is, "Look ye out from among yourselves men of good report," men who have been observed, marked, and watched by you, as calculated for your work. The exigencies of the world ought to quicken, enlarge, and multiply our prayers, and employ our compassion, judgment,

and liberality, to supply them. When we pray God to send forth laborers, we do not expect him to send them from heaven, but to send them "from among our own selves;" and he will not send them forth without the agency, the discrimination, and the preparation, of the church which is to furnish them. All the abilities, wisdom, skill, and faithfulness, necessary to missionaries and apostolic ministers for the conversion of the world, come from God, and having been prayed for, the church should look among its members for evidences of them as answers to prayer. A church praying for missionaries supposes earnest and expectant entreaty, that God would endow its members with suitable qualifications for the work, give evidences of their call to it, subdue all their reluctance to the enterprise, open doors for their usefulness, and prosper them in their glorious work. If we are sincere in these petitions, we shall continue anxious and watchful to see the proof of their being answered.

5. The church at Antioch, where the disciples were first called Christians, presents to our churches a beautiful specimen of the devotion, with which we should contemplate the work of missions. "Now, there were in the church at Antioch certain prophets and teachers, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul, for the work whereunto I have called them;" and when they had fasted and prayed, and laid their hands on them, they sent them away." Probably this is the first meeting held by any apostolic church, for the distinct purpose of forming a mission to the Gentiles, and it was consequently an event of no ordinary interest to the Christians at Antioch. They had long pitied the districts round their city, and now they set apart a day for fasting and prayer, to see what could be done to supply them with the means of salvation. "As they ministered unto the Lord," waiting and attending on him in devotion and willingness to serve, they received direction from the Holy Spirit what measures to adopt, and what agents to select. After this intimation they continued their fasting, and persevered in prayer — praying for wisdom in the plans which they were concerting, for discernment in the selection of their agents, and for the fullness of the blessing of the gospel of Christ to accompany their mission. The first stone of the missionary

temple was laid in prayer, and the first missionaries were sanctified by prayer. An enterprise so novel, so public, so full of danger, and so pregnant with interest, humbled the church into deep solemnity and devout awe; they knew the hardships of the undertaking; they felt their dependence on God; they therefore sought his direction, and supplicated his aid; and while they were yet praying the Holy Spirit directed them to suitable agents, and crowned their plans with his highest sanction.

6. A church, in the apostolic habit of looking out for missionaries and evangelists, would at once derive and produce the most valuable benefits. By this means Christians would give to the world the strongest evidence, that they regarded the religion which they professed of such worth, as to deserve to be communicated to others; they would be in the way most likely to discover suitable and willing agents, and consequently to prevent the griefs and the defeats produced by improper characters; they would take a more lively interest in the various stations occupied by their missionaries; they would provide the best support of a missionary's confidence under harassing difficulties, in the fact, that he occupies his present position, not by his own wayward inclination, but at the request of the church of Christ; they would sustain and promote missionary efforts with steadfastness and untiring perseverance, for the habit being once formed, they would not be easily induced to abandon it; their own hearts would be so much enlarged in prayer and effort that scanty success would not give them ease and satisfaction; and they will be preparing for themselves an accession of happiness in the society of the blessed, for, next to the vision of God and the Lamb, will be the sight and the presence of those to whom we have been the instruments of saving from sin, and of introducing to heaven.

SECTION III.

The Motive of the Church and the Spirit identical.

"No man can say that Jesus is Lord, but by the Holy Ghost." Men without the Spirit can say, Lord, Lord, and call him Lord; but no man, without the revelation of the Holy Spirit, could have discovered that Jesus is Lord; and without the data supplied by the Spirit, no man could reason out, and demonstrate to others, that Jesus is Lord; and no man

who denies the influences of the Spirit can maintain, against the passions and dialectics of the world, that Jesus is Lord. Without the Holy Spirit we should have known nothing of Christ: his office in the world is to reveal Christ, and to make him known; and his motive, for undertaking this official work, is the glory of the person and character of Christ. The assumption of this office by the Holy Spirit was itself an honor to Jesus Christ: and his mission in the name of Christ, and for the purpose of promoting the interest of Christ, invested the character of our Lord with the most distinguished glory. The Holy Spirit searching into the deep things of Christ, and comprehending them in all their beauty and vastness, can set them in radiance before the eyes of the world, until men are brought to admire, extol, and glorify Christ. By the word, he reveals, in chastened splendor, the grandeur of the person of Christ; his consummate fitness to meet the sinner's case and the claims of God; the transcendent worth of his atonement as the honorable ground of pardon; and the grace and the power of his intercession in heaven. In the presence of such dignity and excellence, the sinner becomes humbled in heart, his best works appear worthless, his proud notions are abased, his sin looks hateful and revolting, and Christ alone is seen in glory, and, in Christ's mediatorial arrangements, he finds all that he needs for life and death; and the hope of possessing him for a Friend, an Advocate, and Brother, animates his heart with the inspirations of love, honor, and praise. The Holy Spirit glorifies Christ by unfolding the beauties of his character, and by bringing men to believe in him, to submit to his authority, to worship and serve him, and to ascribe their salvation and happiness entirely to him. Thus, he revealed Christ miraculously to the apostles, and thus he now, by the gospel, displays the doctrines, the facts, and the promises, and all "the things of Christ" to men, to bring them to indulge the most exalted thoughts of his person, to surrender themselves unreservedly to his service, and to employ all that they have to show forth his glory and to further his interests. "Whether they live, they live unto the Lord, or whether they die, they die unto the Lord, so that whether they live or die they are the Lord's."

§ 1.—*The Glory of Christ the Motive of Christian Effort.*

In the labors of Christians, as in the mission of the Holy Spirit, the promotion of the honor of Christ is the end, and the intrinsic glory of Christ is the motive. As water in conduits is forced to rise as high as its fountain, so a sense of the glory of Christ will constrain the mind to issue in streams of usefulness to glorify Christ: the first cause of our love will be the last end of our actions. Christ demands the heart, keeps his eyes on all its movements, and marks the springs of all our feelings and actions. He counts nothing as acceptable service, but what has been done intentionally for him. So far is he from making any allowance for the disinclination of the heart to serve him, that he regards that very indisposition as a heinous insult to his claims, and inflicts upon it the severest and direst condemnation. If he be presented with the most splendid services, performed under or through the force of any other motive, than the constraining impulse of his own glory, he spurns it as a glittering bubble. The most accurate compliance with the *letter* of his request, without unfeigned and thorough conformity to its *spirit* and truth, he regards as none other than accomplished and finished hypocrisy. He expects every feeling and thought, every word and action, to be influenced and pervaded by a sense of the glory of his own person, and the worth of his own character. Christian motive is essential to the acceptableness of Christian duty, for without it all Christian services are worthless and reprobate. It is, therefore, a matter of infinite concernment to us, to know what are the evidences which we can have for ourselves, and present to others, to prove that we act under the influence, impulse, and constraints of the love and glory of Christ, and that our life and character glorify him.

To glorify Christ is to ascribe to him the worth and the excellency which we find in him, and to bring others to think highly of him, to speak his praise, and to extol his character and service. This is the manner in which the Holy Spirit discharges his office of glorifying Christ, and Christians actuated by the same motive will glorify him in the same way.

1. Christians glorify Christ, by producing upon the world deep impressions of the high estimation in which the glory of Christ is held in their own hearts. To glorify Christ is to honor the authority of Christ by submitting to its claims, and

by complying with its demands. Christians are enjoined to "do all *in the name* of the Lord Jesus." To perform a work in his name is, to do it with his warrant and by his authority; to do it under a sense of responsibility to him alone; to do it in his stead, as the representative, friend, and advocate of Christ; and to do it in the manner and in the temper, in which Jesus Christ himself would have done, had he been personally engaged in it. Unless our actions and efforts have the authority of Christ, our religious character is a forged currency: it is like stamping the royal name and image upon base coin. All acts of obedience to the authority of Christ must be done according to his will, and the directions which he himself has given. The rules of affectionate homage and practical obedience are supplied in his word, and beautifully exemplified and illustrated in his own example. To the question, "Who hath required this at your hand?" our only valid answer should be, "It is written."

The world attaches the name and character of Christian to every thing which Christians do, because they reasonably assume, that Christians would do nothing for which they had not either the instruction or the example of their Lord. If, therefore, we profess to be Christians, and exhibit a character and life unlike or opposite to Christ, it is caricaturing religion for the ridicule of men; it is exhibiting a portrait of deformed and distorted features, and undersigning it with the name of Christ. He will own and avow none "for an honor and a praise" to him, but those who imitate his character, and do his will in accordance with his word. Our best efforts and achievements will not glorify Christ, unless they are performed on his account and for his sake. "For Christians to live, is Christ." This was the language of Paul. And what kind of a life did Paul lead? It was a holy, laborious, and a happy life. And what made his life so happy? Not rich domains, pompous titles, or princely revenues; but a supreme, affectionate, and constant regard to the Lord Jesus Christ. Is my reader concerned to know the secret of this happy life? Hear it: — "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that, with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death; for, unto me, to live, is Christ." Here is a thorough willingness to be employed for Christ, a renouncing of all former interests and delights, a separating of attachment from all competitors,

a readiness and unreservedness of mind for any work, and for every work, that has a tendency to glorify Christ. The interest of Christ is paramount in his estimation, and all other matters and pursuits are only in subserviency to this. To promote the designs of his mercy, and the claims of his authority in the present world, forms the business of his life. He deems not himself a loser by what he gives and does for Christ; and he views his own dishonor lighter than any slur on the name of Christ.

A Christian's high and pure ambition is to please Christ. He tries every measure by the test of its acceptableness to Christ. He acts as if every action were an inlet into the favor of Christ, and as if the glory and the happiness of Christ depended upon that action. He is careful to know the mind of Christ in the scriptures, that he may understand what is pleasing and what is displeasing to him. In the discharge of every duty he is more concerned that it pleases Christ than that it pleases man: if it pleases Christ, with him it is a small matter whether men are pleased or displeased. Pleasing Christ is his business, and pleasing Christ is his heaven. To the worldling it is sweet to seem good; to the Christian it is sweeter to be good, and sweeter still, to do good, because it is service to Christ. In the favor of Christ is his life. Though he does not please Christ as he would, yet, if he fail in this, nothing else can give him pleasure. This attachment is hearty and habitual; it is not the result of alarm, or the forced effort after a moving discourse, or after a painful sickness; it is the fixed habit and the stamped character of his soul. Such affection and devotedness, such thorough consecration of self, and such fidelity and activity must honor and glorify Christ; for whatever men of the world themselves may think of Christ, they feel that, in the estimation of his followers, he is "altogether lovely," that in all things he has the preëminence, and that they are determined to know nothing among men save Jesus Christ and him crucified.

2. Jesus Christ is glorified by direct efforts to increase and diffuse the knowledge of his worth and glory, that others might be brought to admire, honor, and praise him. By the ministry of the gospel, by multiplying and circulating copies of the scriptures, by religious conversation, and by benevolent institutions, Christians make manifest the savor of the knowledge of Christ in every place. They publish the glory of his

person, as God over all blessed for ever, as possessed of every divine perfection, as divine by nature and not by delegation. They announce the fact of his incarnation, as the stupendous proof of his love, as the means of triumph over him who had enslaved us, as the ground of his sympathy with his followers, and as investing our degraded nature with the most distinguished honors. They reveal the glory of his love as constituting his individuality on earth and in heaven, as the magnet to draw all hearts to himself, as breathed in words of mercy, and proved in deeds of kindness, as immutable in his sufferings, brightening in his tears, distilling in his bloody anguish, and in his death pronouncing the pardon of the world. They proclaim the adaptation of his mediatorial offices to all the realities of the case between God and man: as a priest who on earth made an atonement, which secures the honor of the divine character in forgiving the sin of the world, and who in heaven, far above all temples, ever lives to make intercession, and is able to save to the uttermost every applicant at the throne of mercy; as a prophet, who reveals the mind and will of God with clearness, and makes men wise unto salvation; and as a king whose universal power shall subdue all things to himself. And what shall I say more? for the time would fail me to tell of the perfection of his character, the amiable and benign tendency of his doctrine, the fullness and amplitude of his blessings, the certainty of his conquests, and the splendor of his final triumphs over the world, and a thousand other elements of his glory, which Christians present to the attention of the world. In all these efforts and ministrations Christ is all in all: they all exhibit "Him first, him last, him midst, and him without end."

3. The glory of Christ is the supreme motive to the impulse of which every Christian ought to yield. The glory of Christ is the main-spring that should set in motion all the machinery of Christian ordinances and religious institutions. Whatever is done from the influence of education, or the force of custom, from a desire of worldly advantage, or from a mercenary idea of merit, and from bigoted zeal and party spirit, will never be distinguished by the plaudit of Christ, "Ye have done it unto ME." It is the influence of the glory of Christ being felt and avowed as the motive, that constitutes the Christianity of an institution: it is this that marks and distinguishes the schemes and the enterprises of the church,

from the plots and the enterprises of the world: this is the test of the church's sincere and steadfast fidelity to its charge and commission: this is the clearest and the surest index to the church's spirituality and superiority to the world; and it is this ALONE that answers the design of ministerial labors and evangelical institutions. If the ministerial labors, or if religious institutions secure every other conceivable and desirable end, and fail of the glory of Christ, they are as useless as the measures which would secure every thing to the farmer but the harvest of his toil, or the medicines which secured every thing to man except his life. In the surrender of our time, therefore, to religious duties, in the contribution of our property to benevolent institutions, and in the consecration of our persons to evangelical labors, we ought to scrutinize our motives with the caution and the honesty, that we would exercise amidst the dawnings of the day of judgment. In this process we may, indeed, be hypocrites, but we cannot be self-deceivers. If we can prove any thing from consciousness, we can prove the reality of our motive to an action. An open heart will tell us whether we cordially approve of the glory of Christ as a prize worth gaining, whether we aim at it in our attempts and exertions, whether we disregard every thing which comes into competition with it, whether we grieve when we miss of it, and whether we count it our highest joy when we win it. God aimed at the glory of Christ in the entire system of mercy and the truths of revelation; Christ endured the cross in the prospect of it as the joy set before him; and the Holy Spirit seeks it in all the measures of his office and mission. A union of the church with the Holy Spirit implies that on this subject Christians feel like the Holy Spirit. He is grieved when Christ is treated with neglect, despised and rejected of men, and disesteemed and dishonored in the world. It grieves him to see Christians exalt and magnify other objects instead of Christ, whether they be the distinctions and the honors of the world, or even his own gifts, and graces, and ministerial endowment; how much more when they extol their own works, their own achievements, and their own merit! If these things grieve the Holy Spirit they ought to grieve us. The office of the Holy Spirit, and the commission of the church gain not their end, unless Christ be glorified in his saints, and admired in them that believe.

§ II. — *The Claims of Christ to the Devotedness of his Church.*

Claims so extensive and imperious as those of Jesus Christ ought to be based upon sound and large foundations, and to be clearly understood by all on whom they are pressed. The Holy Spirit, in supplying to the church the inventory of its possession, says, "All things are yours, and ye are Christ's." As the advocate of Christ, he employs no arguments to enforce his claims, but reasons which are altogether Christian: he does not plead so much the moral obligations which arise from Christ's being the Creator of the world, as the generous reasons supplied by Christ's being the Saviour of the world. The Holy Spirit rests the claims of Christ to the homage of the world, and to the service of his church to convert the world to his cause, upon the atonement of his cross. The cords of Christian obligation are cords of love, and the centre to which they are fixed, and from which they extend to all nations and to every man, is the cross of Christ. The cardinal plea of the Holy Spirit is, "Ye are not your own, for ye are bought with a price, therefore glorify God in your body and in your spirits, which are his." As "no one knoweth the Father but the Son," so no one knoweth the Son but the Holy Spirit that reveals him. The Holy Spirit KNOWS the Son of God, comprehends the grandeur, the dignity, the worth, and the excellency of his person; forms a just estimate of the perfection of his character; understands all the relations of his official station in the universe; and therefore deigns to undertake his high mission to reveal his glory, expound his rights, and advocate his claims. In the execution of this mission he is not indifferent to the manner in which men are affected by the claims of Christ; but is concerned that they should be received according to the estimate which he himself had formed of them.

1. As members of the family of man, Christians owe every thing they possess to the mediation of Christ. "We thus judge, that if one died for all, then were all dead, and he died for all, that they which live should not henceforth live unto themselves, but to him who died for them, and rose again." Had not Christ interposed his mediation, our first parents, on their fall, "dying would die," and the human race would not have been perpetuated; but its very existence would have perished from the universe. In this terrific crisis, when the

life and the existence of myriads of human generations were forfeited, the Son of God proffered his life as a ransom to redeem them back, and gave himself for the life of the world. It is, therefore, evident that the life of human nature is not its own, but is the right and possession of him who ransomed it. How came mankind to have life? They neither produced it at first, nor redeemed it when it was forfeited, nor can they maintain it from their own resources. The motto of Paul ought to be the maxim of human nature, "To live is Christ." He is the heir of all things, the heir of human life and all its capacities, of the casket and all its jewels. To refuse our life to Christ, or to withhold it from him, is an act of base dishonesty, and of violent robbery. Christians are not to count their lives dear to *them*, for their life is the property of Christ entrusted to them, and to be held and employed at his disposal as its righteous owner.

2. The death of Christ is the medium through which all the mercies, and favors, and enjoyments of life come to the possession of man. "Your bodies and your spirits are his." If Christians, and if mankind themselves, are the property of Christ, every thing that they possess is his. "Ye are not your own, for ye are bought with a price," therefore nothing that you have is your own; for every thing you have has been ransomed and restored at the cost of the interposition and the mediation of Christ. All the resources, capacities, and concomitants of human life are the rights of Christ. Mental abilities and intellectual endowments are his, for he redeemed the whole soul, with all its powers and affections. Bodily health is his, for it is by mercies perpetuated by his ransom, that it is granted and sustained, and should therefore "be spent" in his service. All influence and authority are to be employed for him, from whose throne they are derived to us, and by whose mediatorial power on earth they are conferred. Our children are the heritage of the Lord that bought them, the lambs of his flock, the stones to be polished for his temple; and our families are the feudal occupants of his allotments, and ought to be the householders of his faith. Our wealth is his, "who though he was rich yet for our sakes became poor, that we through his poverty might be made rich;" and therefore he claims to be honored not with the crumbs and the fragments, which the world and sin may let fall from their well-furnished table, but with the substance of the favors with which his providence has prospered us.

3. The principles on which Christ died for the world are the principles on which the world should live for Christ. This is being made "conformable unto his death." The principles on which our Lord died are these: that all men deserved to die for sin: that sin was exceeding sinful and wrong; that there was nothing in mankind to deserve or to justify forgiveness of their sin, or the remission of their punishment; that for the safe and honorable exercise of mercy towards them, an atonement was necessary; and that out of pure good-will, and mere love, Jesus Christ gave his life a propitiation for their sins. If Christians will feel as men just ransomed from a deserved death, as men who were once abhorrent to God, as men utterly void of every merit, as men of such heinous guilt, as that it would have dishonored the character of God to forgive them, except at the intercession, and for the sake of the sufferings, of his own Son; and if they regard themselves as men so abject and worthless that there was nothing to induce Christ to interpose for them but his own sovereign and boundless love, they will feel the force of his claims to all their energies. On these principles Christ devoted himself to the salvation of men, and on these principles men should devote themselves to the glory of Christ. It is thus that Christians are planted unto his death; all their faculties and possessions, all their gifts and all their graces are growing on the grave of the Saviour, garnishing it with their variegated beauties, and perfuming it with the sweetness of their fragrance. This is the only soil in which they can grow with healthy vigor; and it is only of the graces that grow here that Christ will wreath the garland of his triumphs.

4. The Holy Spirit enforces all the duties of life by reasons borrowed from the mediation and death of Christ. This is the case with all the duties which arise from the various relations in life. Children are to be educated in the nurture and the admonition of our Lord, and are enjoined to obey their parents *in the Lord.* Domestics are to serve "in singleness of heart as unto Christ." Masters are to govern with mercy, "because their Master is in heaven." Husbands are to love their wives, "because Christ loved the Church, and gave himself for it." In brief, "whether we live or whether we die, we are all the Lord's." Humility is enforced, because Christ humbled himself, and made himself of no reputation: devotedness to Christian labor, "because the love of Christ constraineth us:" brotherly love, even to laying down our

lives for the brethren, "because Christ laid down his life for us:" caution against giving offence, "because when we sin against the brethren, we sin against Christ," and "destroy him for whom Christ died:" and cheerful forgiveness, because whom we forgive we forgive "in the person of Christ," forgive in the spirit, with the readiness, and to the extent, that Christ himself would have forgiven him. These are only specimens of the relations of Christian duties to the mediation of Christ; but they will suffice to prove that, in the estimation of the Holy Spirit, the death of Christ supplies grounds firm enough, and broad enough, to support his extensive claims to the full and unqualified devotedness of the church.

5. The ultimate designs of the atonement and intercession of Christ cannot be secured, except by the devotedness of the church, and by the surrender of the world to his claims. Did Christ die to condemn sin? Christians must condemn it too. If they connive at sin, or invest it with plausible names, or adopt its maxims, or commit it, they thwart Christ, and side with his foes. They must abstain from every appearance of it, be crucified to it, and die to it: they must frown on it, resist it, and overcome it. Did Christ die to destroy the works of the devil? Christians are sent into the midst of those works with authority and means, to crush them, to check their operations, to break their force, and to stop their movements. They are to resist the devil, to give him no place, to yield him no advantage, to stand his onsets, and to baffle all his wiles. If they bid his agents God-speed, they are to be cast out of the church; and if they tamper and compromise for the enemy's favor, they are to be delivered to Satan; for by such traitors the works of Satan will never be destroyed. Did Christ die to save sinners? He commissions Christians for this noble enterprise, and leads them, as an army, to the relief of a captive world. If they are unfaithful or remiss, no soul will be saved. He does not call on angels to turn many to righteousness, — he will not convert the sinner from the error of his way by intuition, or by miraculous impressions; but to achieve this, he has appointed the instrumentality of a devoted church, and it is by this alone that he will save a soul from death.

6. All services, and labors, and efforts, are acceptable to God only for the sake and through the merits of Christ; and no services will be accepted and awarded as such, but those that were proffered and intended for his sake. When Chris-

tians have done all, they are unprofitable servants, and their services are unprofitable, except as our benign Lord deigns to turn them to uses, for which he alone could make them available. Of all the sacrifices which we present to God, not one is unblemished, they are hallowed only by passing through the hands of our High priest; they have sweet-smelling savor only as offered in his censer; and they are accepted, only on account of his own worth. Of all our works, nothing will abide with us forever, but what is acceptable to God, and nothing is acceptable to him, but what is done for Christ. It is the noblest distinction of man to share in the approbation of his God; and on no man is this distinguished honor conferred, but upon the faithful laborer for Christ. All other distinctions, privileges, and immunities, are light and empty, transitory and perishable; the honors that come from God through Christ, will alone endure the eternity of the soul and the everlasting fellowship of God. To prove and test the character of all our works, we must stand before the judgment seat of Christ, who will be the infallible and the faithful judge of all the services done for him. The judgment which he will then pronounce on his throne, will be what it is now at his cross. Oh, who can tell the worth of his favor on that day? It is of the same worth now as it will be then. His approbation gives worth to every thing we have, and without it, the most splendid possessions are pompous ciphers. If we think any service too much for him, or any cost too great for him, we are none of his. If we reckon all lost that is given to him, and all saved that is wrenched from his claims, all will be lost, and ourselves will be lost. We cannot give him more than his due, for all is his own. He was not backward to give his all for us. What he asks from us is little to give, but much to withhold: what is bestowed upon his foes is employed against him; let us, therefore, give him all, lose everything for him, and find everything in his worth and in his glory.

CHAPTER III.

ON THE UNION OF MEANS AND METHODS BETWEEN THE HOLY SPIRIT AND THE CHURCH.

SECTION I.

Conversion not Miraculous.

SOME confusion appears in religious sentiments upon conversion, from the manner in which theological writers speak of it at its different stages, and in its different aspects. Sometimes it is spoken of as a process going on, like leavening, in the mind; and at another time as a phenomenon, the being leavened, the result of that process on the character of its subject. Regeneration is not a process; but the second birth is a phenomenon, the result of a process. The acting, or operation in detail, and the process of Divine influences on the mental and moral constitution of man, produce regeneration as the result; the process ends in a product, and that product is new character.

Conversion is a change of mind, that is, the mind changing. Conversion is not an EXCHANGE of mind: it is not a sum of thoughts or an amount of mental habits infused into the place of a dislodged mind. When a man changes his mind, the mind does not alter or exchange its mental elements; it only changes its character, as the farina, when leavened, though completely changed as to its character, is no new farina; nor has it ceased to be the same farina that it was before. The mind may undergo a great change upon merely intellectual subjects, as for instance, in conversion from the ancient theories of the earth to the philosophy of modern geology, or to the Newtonian system of the heavens. This intellectual change is produced by intellectual truth. The change is real, thorough, practical, and permanent. The man who has thus changed his mind is, on the subjects to which the change relates, entirely altered, and is, in the language of some ancient philosophers, regenerated. He is become, not in the essential elements, but in the tastes and practical character of his mind, a new creature, for he has undergone an intellectual conversion. This takes place daily in every instance of conversion from ignorance to knowledge, and from error to accuracy.

The mind also may sustain a great change upon moral subjects, as honesty, chastity, generosity, &c. This change is effected by moral truths. Whatever conscience is, every one feels that it has nothing to do with mathematical demonstrations, nor is it affected by any truth purely intellectual and without moral relations. Here, again, the change is decided, entire, evident, and lasting. On moral subjects the man is changed; and where he was once the terror or the disgust of his neighbors, he is now a new creature, completely altered, and another man. This is moral conversion, and is accomplished by means adapted to the moral constitution of his original nature.

The scriptures reveal to us, that the mind may pass through another great change upon subjects which are spiritual, especially subjects about God, and about the interests of its own immortality. All these spiritual subjects have moral relations: probably it would not be improper to denominate them spiritual morals, to distinguish them from civil and natural ethics. This is the highest and the greatest change of which the soul is susceptible. This conversion is not effected by intellectual truths, nor by the moral principles of the law which is written on his heart, but by a class of truths beyond and above all these, truths which are beyond his intellectual and moral constitution, but truths which have been revealed by the Spirit of God expressly adapted to him, not only as an intelligent and accountable, but as a sinful and ruined spirit. The conversion is not about intellectual subjects, nor about social and civil morality only, but upon spiritual interests; it is about revealed subjects. By this change he rises decidedly above his original nature as he found it, he is a new creature in Christ Jesus, altered by the new truths presented in the Christian revelation, which are truths not known before revelation was given, or where the revelation has not reached.

Some Christians, for the sake of expressing their high sense of its vast importance, and of impressing the world with its grandeur, have described this spiritual conversion as miraculous. This epithet, which was at first, perhaps, used popularly and oratorically, came, at last, to be interpreted literally. It is indisputable, that miraculous conversions, like that of Saul of Tarsus, for instance, have taken place; but these are not the class or kind of conversions to which the Holy Spirit invites the co-operation of the church. Though many divines assert the miraculousness of conversion, we

have no instance of a church acting on that belief. Were a man to propose himself as a candidate for admission into the communion of a church, and assert gravely and soberly that he was converted miraculously, without the use of means, the persons, who are most startled at the proposition, that conversion is not miraculous, would be the first to disbelieve him, and to reject his application. The rejection of such a convert would be as apostolic as it is rational; for, the miraculous conversion of Paul was much and long suspected by the primitive church, and it required all the influence and persuasiveness of Barnabas, accompanied by his clear statement of facts, and evidences of the conversion, to bring them to believe its reality: until then, "they were all afraid of him, and believed not that he was a disciple."

1. There is no ground in the facts of the case, or in scripture testimony, or in Christian observation and experience, to support the opinion that conversion is miraculous. When we, in the common affairs of life, change the minds, inclinations, and habits of others on great points, and subjects of immense importance, we never suppose that we have wrought a miracle, even in subduing the most stubborn and obstinate, and in reforming the most depraved and obdurate. Conversion from evil to good is no more miraculous than conversion from good to evil; for the conversion of our first parents from holiness to sin was not miraculous, but accomplished by the operations of well-adjusted means. In the sacred scriptures, conversion is enforced as the duty of the sinner himself. The human mind knows of no data, on which God can found the obligation of any man to work a miracle. Jesus Christ commissioned and commanded his disciples to go forth and to work miracles, which only meant, that when they felt the suggestions of the Holy Spirit to work a miracle, they should comply with his impulse. This was having faith to remove mountains. They were never under this obligation, but when they felt that impulse; they had no power to discharge this obligation at their own pleasure, and at any season; nor could they produce any miracle in themselves. The New Testament states distinctly that it is the duty of the church to convert sinners from the error of their way; but if conversion be miraculous, they have no power to achieve it without a miraculous impulse; and for the absence of this miraculous conversion they are not at all accountable. Conversion is always described as the result of the use and operation of appoint-

ed means. A miracle is not the result of means; nor is it a phenomenon produced by their adaptations and combinations. Who can conceive of means contrived and adapted to produce a miracle? What mind can believe a production to be miraculous, when it is seen to be the result of means? Water is turned to wine every year by the processes of nature, through the means of moisture, sap, and juice of the vine, but no one supposes this to be miraculous: the effect is as wonderful as the miracle in Cana, but it is not miraculous. So conversions are *mirabilia, sed non miracula*, they are the wonders of his grace, but not the miracles of his power.

2. The descriptions and representations which the Holy Spirit gives of conversion, do not necessarily suppose it miraculous. Metaphors are intended for illustration, not for argument. To turn metaphor into an argument, is to turn the hue into the flower, or the shade into the substance. Such illustrations as a "new creation," "being born again," "resurrection," &c. are merely figurative, and are therefore to be explained accordingly. They are used in the same scriptures for things evidently not miraculous. For instance, in the formation of the Jewish church, God is said to have "created Jacob and formed Israel;" and in war, to "create the waster to destroy;" and in the restoration from Babylon, to "create Jerusalem a rejoicing;" and in the consummation of Christianity to "create new heavens and a new earth;" in none of which are we to interpret the word "create" literally, as meaning what is beyond means, and what is produced without the use of means. To be born again, according to the interpretation of Nicodemus, would be truly miraculous; but in the sense of our Saviour, it was to come to pass by the use of the water and of the Spirit; and this is represented as being the bounden duty of men, a duty which "must" be discharged. Besides, the Holy Spirit blames Ephraim, and every sinner, for not being born again. "He is an unwise son, *for* he should not," or ought not, to "stay long in the place of the bringing forth of children." As the birth of a child is not supernatural, the new birth of a sinner is not miraculous; but both are the results of well-adjusted means. Though conversion is illustrated by the miracle of the resurrection, or quickening the dead, it is evident that the Holy Spirit did not intend the imagery to teach the miraculousness of the change, from the fact, that such a resurrection is enforced as the duty of the sinful dead. He commands it as

what man ought to do, "Awake," or rather, resuscitate thyself, "thou that sleepest, arise from the dead!" The Holy Spirit, therefore, by using this image, means nothing that cannot be enforced upon men as a duty.

3. The proposition that conversion is not miraculous does not derogate from the glory of God; for it is more glorious to produce grand results by multiplicity of means, than without any: nor does it diminish the importance of the influences of the Holy Spirit, any more than tillage lessens their importance in renewing the face of the earth. This non-miraculousness does not impair the grandeur of conversion; for as a production and phenomenon, it is equally splendid whether it be miraculous or not; just as the wine is of the same character, whether produced by miracle, as in Cana, or generated by the beautiful operations of nature: or as water is of equal value, whether brought forth miraculously from a rock, or gushing from a fountain according to established laws. The ministers of the gospel cannot err in presenting conversion to the attention of their hearers, in the same light in which the Holy Spirit exhibits it, and insisting upon it as the duty of man, as of immediate obligation, without waiting for mystic impressions and impulses, and as practicable to every sinner who hears the gospel. Ministers should, like the Holy Spirit, trace the entire guilt of non-conversion to the sinner's own fault exclusively, and inculcate upon every Christian, and upon every church, the obligation of attempting and accomplishing that purpose which the unconverted himself neglects.

4. In conversion, as in all his other works, God observes a certain order of process, which is the settled arrangement of his own wisdom and mercy. We have no authority to expect him to work out of that order. Take an illustration. In the granite quarries of India, immense blocks, six feet deep, and eighty feet in length, are separated from the solid rock by this simple process. In the direction of the intended separation, a groove is cut with a chisel, a few inches in depth. Along this groove a narrow line of fire is then kindled, and maintained till the rock below is thoroughly heated; immediately on which a rank of men and women, each provided with a pot of cold water, suddenly clear off the ashes, and pour the water into the heated groove, when the rock at once splits with a clean fracture.* In this beautiful and wonderful pro-

* See Herschell's Disc. on the Study of Nat. Philosophy, p. 47.

cess, let us suppose either of the measures inverted, or suspended and neglected, it is evident the result would not take place. The result is produced by the influences which God has put already in fire and in water, but he will not let these influences operate to produce the phenomenon, without the agency of man and the use of means. Suppose these men poured the water before they heated the rock, or heated the rock before they made the groove; or suppose they did all, and neglected the water, the granite rock would never be displaced. In such a case, none would ascribe the failure to the absence of Divine influences from the fire or their withdrawment from the water, but all would ascribe it either to the unadroitness, and carelessness of the laborers, or to their inattention to the order of measures which God himself had adjusted. If they expected and prayed that the fire would do what the water was to effect, or God himself to do what they as laborers ought to do, they would inevitably fail. Just so is it in conversion. In the process of conversion there are four agencies in operation,— the agency of truth on the mind — the agency of the church in supplying truth—the agency of the sinner himself—and the agency of the Holy Spirit. If the operation of either of these agencies be inverted, or neglected; or if we make the truth, the Spirit, the sinner, and the church change place, or either to do the work of the other, it is a fact as certain as the existence of yesterday, that conversion will not take place. Neither God nor man can, without altering the moral order of the universe, convert the world without the instrumentality of truth, and the co-operation of the church: and the Holy Spirit cannot convert by a direct act of physical Omnipotence, for he has limited his influences to the presence of truth, and to the agency of Christians. Hence, for the conversion of the world, it is of the last importance, that there be a union of method and order between the Holy Spirit and the church.

SECTION II.

On the Influence of Truth in Conversion.

Truth is the bond of the union between the Holy Spirit and the church; and it is the means of the union of the church with the spirits of an unconverted world. All influences adapted to conversion centre in the truth. Conversion is never supposed to be effected by any one class of influences

alone, separately, and independently of the other. All are described as indispensably necessary to produce the saving phenomenon. There is no instance on record, except the miraculous, of the phenomenon taking place without either or any of these converting influences. The intellectual and moral influence of truth, without the influences of the Spirit, will no more produce the moral phenomenon, than second causes will produce effects without the First Cause. The influences of the Spirit will no more produce it without the influence of truth, than God will sustain us without the influences of air and nourishment. The influences of the Spirit in conversion do not reach, where the influence of the truth does not extend; and they fail where the influence of the truth is either stopped or resisted. In the action of galvanism there is an influence passing from copper to zinc, and another from zinc to copper. These influences are independent of their means; that is, the means are not *the* influences; but the influences are always in the means, and will never act without the means, or independently of them.

Neither the church nor the world is taught to expect any spiritual good, but through the medium of spiritual truth. The truth occupies a prominent place in the intercession of Christ for his people, when he prayed, "Sanctify them by thy truth, thy word is truth;" and the Holy Spirit describes Christians as being "begotten by the word of truth," and "born again, not of corruptible seed, but of incorruptible, by the word of God."

In every instance in which the mind of man produces thought, feeling, desire, determination, &c. there is always a change in the state of the mind. The question, how is this change produced? has puzzled the whole world, philosophical and theological. Is it produced by the direct and immediate energy of God on the mind? Does the mind itself originate this state? Or, is it effected by the influence of motives presented to the mind? There are three reasons why the last query should be answered in the affirmative, and why a converted, or an altered state of the mind, should be traced to the influence of motives presented to it in exhibited truth.

I. We learn from experience, that motives, or truths, acting as impulsive inducements, and as the moral causes of altered volitions, stand in the same relation to conversion as that, in which physical agents stand, as second causes, in relation to a phenomenon in nature. As second causes are physical means

by which God works the natural universe, motives are the moral means by which he acts in the moral world. Every volition is a change in the state, or rather in the act, of the mind. Every volition must have a motive, unless we concede the absurdity, that an event can take place without a cause. The mind never feels the emotion of fear, until it has a conception of danger; nor does the mind ever feel moved to will or to choose any given thing, until that thing be perceived by the mind, and judged by it to be desirable. It is unaccountable why the act of volition, or of willing, should be the only act of the soul which should owe its origin to the mind itself. Towards no other state or act has the mind been supposed to have an originating power; for it has no originating power to determine what it will think, what it will perceive, or what it will feel. Thought is the mind thinking, perception is the mind apprehending and understanding, emotion is the mind feeling, and volition is the mind willing, and each of these is a different state or act of the mind. The mind cannot be in a state of volition, until it has previously been in a state of perception; a fact which teaches us that one state of the mind may be the cause of leading it into another state, and which excludes the notion of an originating power.

If the mind itself can originate one of its states, it may originate all its conditions and changes. Every one feels the absurdity of saying that the mind can originate its fears or desires, its sorrows or its pleasures, its loves and its dislikes; for every one is conscious that his own mind *finds* the causes of these states in the objects perceived, and not in itself. We cannot, for instance, conceive even the possibility of a Chinese villager originating Christian feelings and Christian desires, until Christian truth be presented to him. The whole hypothesis is discarded by the Holy Spirit. He asks, "How can they believe in him of whom they have not heard?" meaning, how can they originate a Christian state of mind without Christian truth to produce it? The world of mind, like an individual mind, will not be brought into an altered and better state of volitions and desires, until it be first in an altered and better state of perception; into which nothing can bring it but better truths; that is, the world of mind will never be in a Christian state, until it is presented with Christian truth.*

* Vid. infra, Sect. II. §§ 1, 2.

II. If conversion be accounted for on any principle that excludes the influence of motives, it is impossible to calculate on any certainty in the operation of means. If in this phenomenon God work immediately and irrespectively of means; and, if the mind itself can, without truth being presented to it, originate its own volitions, so that the same cause may be present in the same circumstances and yet produce various and contrary wishes, there can be no certainty in morals, for every thing will be uncontrollably contingent. Why may not man neglect the means of conversion, if God himself passes them by? Why may not the mind determine its perceptions and emotions, by the same sovereignty as it originates its volitions? What a world would this be, if each mind determined its own emotions and sensations, a mind that would not feel desire in the conception of what is good, or fear in the perception of danger! Such a state would be a moral chaos. In the world of mind as we find it, we can calculate with certainty that mind will be affected by its perceptions, though we may not always succeed in our attempts to change it, simply because we are forestalled by other perceptions, which have thrown the heart into a state of predilections and prejudices almost impregnable. Even the Supreme Intelligence is supposed to be influenced by his perceptions of what is wise and good; for our Saviour does not trace even the desires and measures of God to an originating volition, but says, "Even so, Father, for so *it hath seemed good* in thy sight." This is our only ground of certainty, that God always chooses what is best.

The result of the relation between what is perceived as an antecedent, and what is felt or wished, as a consequent, is no more accidental, or arbitrary, or fitful, than that of the junction of heat and ice. The given relation of heat to the given circumstances of ice will invariably produce the same effects, and the given relation of a class of motives to the given circumstances of mind will uniformly produce the same consequences, if the mind attends to them. If the determinations of the mind, in any given relations of state and of motives, could be various, or the reverse of what they are, there can be, in morals, no adaptation of means to an end, and consequently no contrivance or design in the relationships between the motives of truth, and the mind of man. If there was no such design and adaptation, there was no WILL in the arrangement; and, if God has no design or will in this arrangement,

there can be no blame in disregarding the influence of motives; for, "where there is no law," between motives and mind, "there is no sin." The scriptures always suppose that the influence of truth is certain wherever it is entertained, and that it is sure to "convert the soul." The truth unknown, or the truth rejected and despised, will not produce conversion; but truth announced, and receiving "all acceptation" of which it is worthy, accepted as the soul accepts any other truth, is sure to end in conversion. The mind has, even in its fallen state, the same capacities to attend to truth, that it has to attend to error. Truth requires nothing from man but the attention of the same capacities which he bestows on error. Attention to new truths will put his mind into a new state. Cornelius was disposed to attend to truth, but he did not know the motives of the gospel, and therefore Peter was sent to exhibit them for his conversion. Lydia was in this frame of mind, for God had opened her heart to *attend* to the motives exhibited to her by Paul. This does not suppose that he opened or influenced her heart independently of truth and motives, for as he does not make us wise above what is written, neither does he make us wise without what is written; and Christ did not expect his followers to be sanctified by an immediate efflux from God, but "through the truth;" nor the world to be convinced by an immediate agency of the Holy Spirit, but by his reproofs as the Spirit of truth. In the case of Lydia we see how a mind, by the Divine arrangement in the influence of truth, conveyed either by education, or affliction, or gentle temperament, or religious advantages, was disposed to attend to the truths of the gospel, for she is represented as a character known for "worshipping God, even before her heart had been opened to listen to Paul." The influences of the Spirit were in the truths which Paul preached, and Lydia attended with open heart, like the rose stirring her young leaves, to hail the first breeze of the balmy Spirit of grace. If unconverted men were to attend to the claims of truth with the same ability which they devote to the claims of business or of science, their conversion would be as sure as their cleverness in trade, or their skill in philosophy. We startle at the boldness of this assertion in words, and yet all act upon the truth of it — for it is on this ground that we condemn the thoughtless and the giddy, that God blames the Jews as a people who did not consider, and that Christ accounts for the unfruitfulness of his word, because "Satan

cometh and taketh away the seed," and consequently his word had no place in the heart or attention of men.

III. On the supposition that conversion is a moral change, and not a physical transformation and metamorphosis, we cannot connect it with the agency of God, unless we trace it to the influence of motives. If conversion be some physical transformation, effected in the psychological soul, or the intellectual spirit, by a direct and immediate agency of God, it must be, of course, necessarily ascribed to God; but in such a case, the transformation would be miraculous; and if it be a physical miracle, it ceases to be the duty of the sinner, and therefore all contrivance, and an arranged adaptation of moral means to produce it, are at once destroyed; for, a miracle in ethics is as much super-moral, as a miracle in physics is supernatural. To illustrate the adjusted systems of Divine operations, super-moral facts can be of no more use to the theologian, than supernatural facts are to the natural philosopher. If man be the originator of his own volitions and wishes, it is difficult if not impossible to show, in what way his good desires, especially his altered wishes, can be ascribed to God, or to illustrate how God can be the cause of them. Even conceding this self-determining power of the mind to be real, since in the whole world of mind there is no instance of its being exercised for Christian ends, but where Christian truth is present, to what can we ascribe its Christian determinateness at all but to Christian motives? But since God is the first cause of truth, and since he has revealed that he reasons with men, reproves them, renews and sanctifies them, by means of truth; when we *thus* ascribe the moral phenomenon to God, we are on the firmest grounds of argument, and in full harmony with every truth in the universe. Suppose a man to change his mind on a given subject in consequence of a letter received by him from a friend in India, but read to him by another person; and the query to be proposed, Who changed this man's mind? The answer would be something like the following: he himself altered his views, but this he would not have done but for the letter; he could not read the letter himself, therefore it was read to him, and the reader had an instrumental agency in his change of mind; the mere letter had not changed it, nor could this be said, except improperly and figuratively; all would say that it was the friend in India that had changed his mind. No one *can* explain *how* this friend had influenced

his mind, or how he had conveyed his influence to ink and paper. The changing influence was in the truths of the letter, yet it was not the mere influence of the truths, but the influence of his friend conveyed in those truths. This would not be moral suasion, for no other person presenting the same truths would have produced the same effects. It would not be affirmed that the honor of having changed that mind was due either to the letter, the receiver, or the reader, but to the author of the letter in India; yet he did not accomplish it without the due operation of the others in their order. Drop the letter from the links in the operations, and it is impossible to trace the change to the friend in India; put it in the series, and it accounts for the whole process. Without the instrumentality of the gospel, man, in the phenomenon of conversion, is all in all; for, if he originated or self-determined the change, he is his own Saviour; or, if he was converted miraculously, his own testimony is the only evidence; but with the instrumentality of the gospel, the Holy Spirit alone is the author and originator of conversion.

SECTION III.

On the Instrumentality of the Church in Conversion.

Our world is a system of means and instruments, mediations and agencies; a system in which it is evident that God bestows nothing immediately; at least, he bestows immediately nothing which he has made the duty of man to attain or accomplish. To illustrate this system of agency in religious phenomena, take the influences of the Spirit in the scripture character of fire. We want the fire to ignite gunpowder for blasting a rock, or to liquefy ice. For the desired end, the fire must be brought into contact with these subjects. The fire may be latent in a flint, or piece of steel, which is buried under the powder, or incased with ice; but in that state it will not produce the desired effect. The agency of God has supplied the fire with its properties and tendencies, and has posited it in the flint, but man must employ his own agency to produce it in a state fit for action, and, in that state, to present it in contact with the given materials. For this he must have a medium or vehicle to contain the fire, and become himself the instrumental agent to bear it, in that medium, to the subjects on which it is to act. Just so Divine influence is in the Truth, and the word is Truth. This influence cannot be con-

veyed but in the truth as its appropriate vehicle, and to affect men, it must be introduced into contact with their minds. Neither the unconscious vehicle itself, nor the powerful influence in it, nor the Supreme Agent who placed it there, will do this. This is to be effected by another distinct and separate agency, the agency of good men, or the agency of the church of Christ.

1. In both the Old and the New Testaments, good men are supposed to be the means and the instruments, of communicating to others any extraordinary endowments of mind or temper, which were possessed by themselves, and are always esteemed as the gifts and grants of God. So Moses having selected seventy men, at God's request, "took of his Spirit" the communications of God to himself, and "put it on them." The very last words of our Saviour on earth were these, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And when he had spoken these things, while they beheld he was taken up, and a cloud received him out of their sight." When the church began to enter seriously on the work of converting the world, the powers of the world asked her, "By what power or by what name are ye doing this?" and so she is asked to this very day, and her only reply to every challenge is that recorded at first in Acts, iv. 10: "By the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead." When the apostles were commanded by worldly powers to withdraw and discontinue their instrumentality, their noble and dignified answer silenced and awed their persecuting judges: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for," however you judge, "we cannot but speak the things which we have seen and heard." These passages are cited to prove that the early church of Christ considered her own instrumentality, in the series of agencies and operations for the conversion of the world, a Divine institution, and that it continues to be so as long as the scriptures are a valid revelation.

2. In every age God has been pleased to attach much importance to the instrumentality of his church. Though the eunuch possessed the truth, and shared in Divine influences, yet he was not to be converted without the agency of Philip. In like manner, the instrumentality of Peter was necessary to the conversion of Cornelius to the Christian faith, though

the Holy Spirit was already influencing his mind by means of some Old Testament truths. In both cases, we may suppose the influence of truth and the influence of the Spirit to be present, yet these did not produce the phonomenon of conversion without the instrumentality of Philip and Peter as the representatives of the church. Since God has invested this instrumentality with such dignity and importance, the church herself ought to magnify her office. The agency of the church is employed in supplying the world with the truth, or the gospel as the vehicle of the truth; in cultivating and exercising its gifts and ordinances, to explain, recommend, and enforce what the truth exhibits; in presenting to the world her own character as evidence and illustration of the truth which is furnished to the world; and in employing all the winning and persuasive energies of that character, in direct efforts on individual minds for their conversion. Every idle and avaricious Christian, and every inactive and niggard church, ought to demonstrate two things; first *how* even God can accomplish these things without the instrumentality of Christians; and secondly, on what grounds we may expect God to operate in the manner which shall be pointed out in such a demonstration.

3. This saving instrumentality is the revealed glory of the church. The church must awake to the immense importance and worth of her own instrumentality. False humility is as bad as any other false grace. Under the pretence of checking pride, the church has been tempted to speak and think slightingly, and, in some instances, contemptuously, of her own high agency. Our pulpits have often sounded with loud warnings against what is called reliance on means; but I never could see any grounds, or any occasions, for such admonitions. Is it wrong in the physician to rely on his medicines, or the mariner on his magnet? The physician does not rely on his medicine for more than God has put into it. He only relies on God's being faithful to the fixed laws which he has given to the remedy. He relies on it as means to the end for which God himself has adapted it. The Holy Spirit gives us no caution against reliance on means. In the maxim "not by might or by power, but by my Spirit," a reliance on resources for influences, with which God has not fraught them, and an employment of means for an end to which they were not adapted, are condemned; but not confidence in the means of God's own arrangement. When Paul said, "Neither

is he that planteth, nor he that watereth, anything," he did not mean to say, "do not rely on planting, or do not rely on watering, but rely on God only;" for it would have been wrong to rely on God without relying on planting, and through planting, on Him. Indeed, "planting and watering" are only the expressions of our reliance on God for giving "the increase."

The efficaciousness actually resides in the means, not as the source, but as the medium of conveyance. If they reside in God only, why use means? and why think some means more likely to contain it than others? The efficaciousness residing in the means is a derived one, and derived from God. Paul taught his fellow-passengers to rely on God for the salvation of their lives, by relying on "the boards and the broken pieces of the ship," and any reliance on Him that implied neglect of means, he would have discountenanced. As an apostle he relied on the gospel as the power of God to salvation, wheresoever he introduced it. For the end to which God has adapted the gospel, and in the order where he has adjusted it, the church cannot depend too much on it; but rather ought to trust more in it, than it has ever yet done. Paul would as soon have expected tents to arise all the way from Jerusalem to Illyricum, by the fortuitous concourse of his saw and chisel, and hammer and nails, without his instrumentality, or that of some other human agent, as expect the gospel to raise temples for the Spirit in those districts, without the ministrations of the church.

4. In the distinguished achievements of the apostles, "the Lord was working with them." The Lord was not working without them, nor were they working without the Lord. The Lord extended the gospel and its salvation just so far as the church extended them, and no farther. This order of his operations has never been altered. *With* the church the Lord will do all things; but *without* the church he has promised to do nothing. Nothing, therefore, can be more insulting to God, and grieving to the Holy Spirit, than to hear, amidst the groans and travail of a dying world, the drowsy mutterings of a Laodicean church, "If God intends to convert the world, let him do it in his own time." As the Lord did formerly all things *with* the church; the church can do all things now, even save the world, *with* the Lord.

SECTION IV.

On the Agency of Man in his own Conversion.

§ 1. — *The Reality of Human Agency.*

In metaphysical philosophy, in moral science, and in scholastic theology, no subject has been so ably discussed, so variously handled, so often settled, and so often agitated again, as the question of the agency of man. In the history of the controversial disquisitions upon this topic, there are two facts which ought to have convinced all the disputants, or, at least, to convince my readers and myself, of the utter futility and uselessness of such polemics for any religious purposes. The first fact is, that all the discussions, argumentations, and demonstrations of philosophers, and all the biblical interpretations of scholastic divines have never brought a single individual to believe and feel that he is *not* free. Amid the collisions of these arguments, and the flashes of these demonstrations, he still feels that what he does he does voluntarily; that what he cannot do he feels no guilt that it is not done; that whatever obligation he wills to discharge he has power adequate to it; speaking, of course, of what is within the range of his capacities. The second fact is, that no philosopher or theologian, who has pleaded that human agency is not free, has ever yielded to his own arguments. The stoutest champion of the bondage of the will, has reasoned and written as a free man to free men. He employs his agency freely in selecting, weighing, examining, and rejecting, the arguments of his antagonists; and he also thinks them deserving of blame for their bad arguments, erroneous principles, and wicked designs. Then he always reasons with his hearers, or writes to his readers, as if they were at full liberty to reject the assumptions of his opponents; supposes that they are able, and that they ought, to yield to the force of his argumentation; and asserts, that if they do not perceive the clearness of his demonstrations, it is because they are prejudiced and perverse; and that if they reject his doctrine they act wrong. He reasons with them as free men, while he is trying to persuade them that they are bound.

The principal reason of all the controversies which have beseiged this subject, is the simple fact, that the matter in dispute is not known to any man. No man can tell what will is,

as a power in the soul, or what a power to will is. We are conscious of volition, or willing, as the act or working of this power; but we are not conscious of the power itself; just as we are not conscious of mind, and therefore cannot be strictly conscious of its energies and modes of acting. We are conscious only of the actings, or the workings out, or productions of the mind, such as thoughts, inclinations, affections, dispositions, &c. We can no more say how mind produces volition or will, than how mind produces thought and idea. Though aided by the rich discoveries thrown around us by unwearied researches in physiology, mental science, and chemical philosophy, we ingenuously avow that we cannot account *how* mind generates motion in an eyelid or a hand; yet, with a dogmatism as unphilosophical as it is rash, we presume to account how mind produces volitions and desires.

All we know is the fact that we are free agents. Every man who understands that whatever he does he does freely, that when he is coerced to act against or without his will, he does not blame himself; that he acts towards his neighbors as if they were free, and that he estimates their conduct towards him as the conduct of men free in their actions; and every man who occasionally feels that when he says he cannot, he really means he will not: every such man fully understands and fully possesses the agency which God requires him to exercise in receiving the gospel. Since we know experimentally and feelingly that we are free, why harass ourselves, in duty, about the theory of our liberty? To give up these experimental proofs for the unsubstantial deductions of *à priori* assumptions, is to deceive ourselves; but from such a process, to neglect duty, is heinous treason against God. Our minds are so constituted by our Maker that we cannot avoid blaming ourselves, when we voluntarily do what we know to be wrong. When we see others acting in the same way, we charge them with blame, and feel displeasure and disesteem towards them. These emotions can no more be avoided, than the sensation of hearing when we are amid the vibrations of sound.

Whether we are free agents or not, it is beyond all doubt, that in the scriptures God addresses, commands, blames, and threatens us as free agents, and calls upon us to exercise our agency in our duty. The commands of God are utterly unsuitable to the instrumentality of every other creature on earth, except man; and in relation to the agency of any other

creature, they are merely as sounding brass and tinkling cymbals. If man has no agency for them, they are sheer nullities, they oblige no one, and therefore law is no more law, and duty is no more duty. The Scriptures address man as a responsible agent, and warn him to prepare for the day of account. Man will not be judged for his birth, his stature, his color, or his age, for in these things he has no agency; but for the works done in the body, and for "idle words" and "hard speeches," he is accountable, because that in these he has an individual, personal, and voluntary agency. Religious duties are described by images taken from active, laborious, and arduous exertions, implying voluntary movement from an inward principle; such as walking, running, wrestling, and fighting. In "walking with God," for instance, our movements must be our own, none can perform them instead of us, none can perform them by us, and we can perform them by no others, they must be our own, and be done by ourselves. Every other duty is of the same character. It is absurd to say that God *does* these things in us, or by us; it is ascribing all things to one sole agent. It is to say that the Holy Spirit believes the gospel and repents of sin; that he is a believer and a penitent, and in fact the only believer, and the only penitent in the universe. It is man, and not the Holy Spirit, that God expects to be "a DOER of the word."

In a preceding section,* it was remarked that the mind of man could not originate its own states, or that it could not spontaneously produce perceptions, emotions, and volitions. In each state there must be truths to be perceived, agencies to be felt, and objects to be preferred. This is far from representing man as a mere machine; for though the mind cannot originate its states, yet it can originate its action or conduct towards objects and motives. It can distort or exclude its perceptions: it can control its emotions, and even prevent them: and it can originate its decision in the presence of motives. If the mind has not this self-determining power, it has no free agency. If there be no self-determining power in the mind, there can be no such thing as CAPRICE. If man is not the originator of his own actions in the presence of motives, he is incapable of virtue or blame. The scriptures expressly declare that, even in instances where the passions are most dominant, "HE HATH POWER OVER HIS OWN WILL."

* Book II. chap. iii. sect. 2.

(1 Cor. vii. 37.) With this scriptural authority I leave the agency of man in his own conversion to stand or fall.

Some readers may think, that since the subject of free agency has been introduced here at all, either more, or else less, ought to have been said upon it. The only apology is this:—Man is the subject on which the Holy Spirit and the church are to operate; and his free agency is an element in his character which the Holy Spirit regards in all his operations, and on which the church, in all her methods and means of well doing, ought to calculate. Without the agency of man, the Holy Spirit may possess energy, but he can *exercise* no saving influence. Suppose the gospel, or the written word, to be cast or left on an island uninhabited, it is at once perceived that *there* the Holy Spirit can exercise no influence until man is brought into contact with it. This would be equally the case, if the future inhabitants of that island, having found a copy of the word, would either burn it or reject its message. If the church overlook this element of the materials on which it has to work, or deny its existence, she can exercise no wisdom in the selection of her agents, or in the fitness of her means; and the result is that all her plans and measures are certain of defeat and discomfiture. All the agents commissioned by God have calculated on the agency of man being exercised in his own conversion, and have discharged their message accordingly. Isaiah said, "Hear, ye deaf." Ezekiel said, "Turn yourselves and ye shall live; make you a new heart and a new spirit." Christ said, "Repent ye and believe the gospel;" and the apostles were afraid of no hedge of thorny creeds when they said, "Save yourselves," "be converted," and "yield yourselves to God." I do not see why Saint Augustine, or any other saint, should make ministers afraid of addressing their hearers in this apostolic style. An apostolic ministry will speak to the world in apostolic tones, "BE CONVERTED."*

§ II.—*The adaptation of Measures to the Laws of Thought and Emotion.*

The Holy Spirit calls upon Christians to operate upon the world as they find it: they are not to spend themselves in holy wishes that it were in a different state, but they are to use means and adopt measures to put it into a better state. If

* Acts iii. 19—*Επιστρέψατε*, "convert yourselves."

Christians seriously wish to discharge towards man the duties, which the Holy Ghost has imposed upon them, they must take man as the Holy Spirit describes him, and adapt their means and operation to the position in which they find him. They whose work it is to till the ground, dig in mines, or navigate the seas, must choose implements and systems of measures adapted to the materials on which they have to operate.

1. In all measures for the conversion of the world there must be a distinct recognition of the elements of free agency in man, and of his mental liberty for spontaneous action. Every appearance of coercion, of force, and of persecution in any form, will prove fatal to our high purposes of conversion; they may compel men to be territorial or political Christians, but they will form no true believer. God, in all his operations on the heart of man, honors the laws of his free agency. For an illustration, the scriptures say, that God influences the heart as he influences and turns "streams of water." Every one allows that a river flows freely. All its hydrostatical principles are at work, and they all act freely. Its boundaries, and channels, and meanderings, and cascades, do not interfere with its principles and laws. Suppose the course of a stream is turned, as the Euphrates at the siege of Babylon, or a rill for the irrigation of our fields; in such a conversion, the free principles of the water are not infringed upon, for the change consists only in a new direction being given to their free operations. In the altered direction and new course, as well as in their former channel, the water acts on the same free principles as before; it still seeks its level, still flows downward, and its globules still cohere. Whatever agency is ascribed to a river, it is, in either direction, in full and free activity. Now, God influences the streams of the human heart with the same nice and accurate attention to their laws; and one operation is quite as intelligible to us as the other.

We ourselves act in the same manner when we attempt to persuade others to alter their minds, and to induce them to become of the same mind and sentiment with us. In this process we think too highly of our friend to use any compulsion, we believe him to be free in differing from us, and we feel that he would be perfectly free, in changing his mind, and in agreeing with us. If we plied him as a man who had no agency, no liberty, no individuality for action, we should not only totally fail, but he would revenge the insulted honors of his free agency, by voluntarily and resolutely rejecting and

spurning the proposals, that counted him for a slave, and treated him as dead to all spontaneous activity, and as having no agency of his own. Men must act in religious efforts as "the children of light," with the same knowledge of human nature, which in worldly business they put forth as "the children of this world."

2. The power of man over his attention must be consulted in all measures for his conversion. A church, which believes that man has no power to attend to its message, unless God will first miraculously impart an impulse to the mind to *make* it attend, will begin to work with a hopeless heart; will lament the sinner's inattention as his misfortune, rather than as his wickedness; and will assign non-conversion to God's sovereignly withholding this saving impulse; and, then, will sit at ease, as finding nothing in its own unskilfulness or defective effort to condemn, though in consequence of it an immortal spirit has been lost. Man, even as a sinner, totally and thoroughly depraved, has full command of his attention. It is as indisputable as day and night, that he has the same power to attend to truth, as he has to attend to error; and to weigh the claims of the gospel, as to weigh the claims of idolatry and sin. No man can neglect the gospel who does not possess full powers to attend to it. The scriptures, everywhere, address man as having this command of attention in full possession. Experience and consciousness prove that he can command attention, even to things which he dislikes and hates; not that he will do this spontaneously of himself, but he may be so circumstanced as to be induced to listen to the most unwelcome proposals. The Bible supposes him to be in full possession of this power, for it commands him to direct this power of attention to his duty, and condemns him, because he voluntarily applies it to what is wrong. Whatever a missionary's creed be, he as uniformly expects, when he reaches his destination, that the minds of his heathen audience can attend to the message which he delivers, as that their ears can hear it; and ministers at home find human nature possessed of the same capacities.

Unless our redeeming and converting measures are formed on the principle that without a previous miraculous impulse from God, man can command the same attention to the gospel, as he can to sin and idolatry, our plans of operation will not meet the reality and the extent of the case. Wherever the truth meets an *attentive* or ready mind, there it is always

efficacious, and is as sure of conveying Divine influence in the contact, as the loadstone to develope its magnetism in the presence of iron. But a church that has not "a mind to work," will rather amuse or puzzle itself with the question, "*How* will a mind adverse to the truth ever become attentive to it, without a miraculous impulse from God?" Such a church does not trouble itself with the inquiry, how *does* he come by his attention to sin and the world, without any miraculous impulse? The fact is, that man lives among objects, good or bad, calculated to arrest his attention; and, if we place the gospel among these objects, it also is fitted to gain his attention.

If man be the first to command his heart to pay attention to the gospel without a direct impulse from God; then, objects the metaphysical church, "man is the author of his own conversion." This objection is so frightful, that like a spectre, it has scared away many sober men even from a calm examination of it; and, in the path of theological inquiry, it has stood as a chimera so terrible, that many have at once turned their back, and concluded, that "the way of truth" led no farther in that direction. But in this case, by commanding his attention,—a thing which he does a thousand times a day without any miracle,—*how* is he the author of his own conversion? Is he the author of his own cure, in commanding attention to the prescriptions, and summoning resolution to take the nauseous and unwelcome medicines, of the physician? Was the Syro-phœnician woman the author of her own healing, by forming within herself the determination to touch the hem of the Saviour's garment? When man yields his *moral state* to be influenced by the atonement, he is not supposed to be the author of his own redemption. Why, then, when he yields his *moral frame* to the influence of spiritual truth, should he be thought the author of his own conversion and sanctification? Man can pay no attention to an object till the object be presented to him. The Holy Spirit, in the gospel, presents an object, which shall act as a motive to excite or draw his attention; and as the Spirit is the originator of the motive, man is no more the author of his own conversion by attending, than he is the author of his own sight by looking on an object. Man's power of commanding his attention, must therefore, in all saving measures, be provided for, with the most delicate care as to the time, the order, and the mode, of presenting truth for its exercise.

3. All plans for the conversion of the world must embrace means and methods suited to man's consciousness of right and wrong. The church must make all her efforts bear upon the conscience of the world. This was the grand method of the apostles, to manfest truth in such a manner as to commend their object to every man's conscience. We can never address a Christian truth to any man, without knowing that we have in his breast a witness on our side; for no man has ever yet been discovered who did not regard something as wrong, and its opposite right. Christian measures should deal largely in such truths and statements as take hold upon the conscience, and insist upon them in such a manner as to make conscience uneasy until it yield compliance. The subjects to be submitted to conscience should be presented so distinctly, so clearly, and so vividly, as that conscience should have nothing to do but discern their evidence, feel their force, and assent to their message. Paul preached to the Gentiles the unsearchable riches of Christ TO MAKE ALL MEN SEE. What a noble model for a Christian missionary, and for a Christian minister! Our Saviour preached with such a directness to conscience, that the Pharisees *perceived* that he meant them: and this was the characteristic of the apostle's preaching. They appealed to every man's conscience, calling upon it to judge the claims presented to it, and to pronounce upon them immediately. They never sent their hearers away, and told them to think of these things at home; they prayed men in Christ's stead to be reconciled there and then, while the overture of mercy was made to them. We have no authority to postpone the decision of men, or to encourage them to postpone it, for the only day and the only period of salvation is NOW.

If conscience be sluggish, or indolent, or drowsy, it must be awakened. As the Macedonian widow appealed from PHILIP drunk to PHILIP sober, the church must appeal from conscience asleep to conscience awake; and she must use means to awake it, and to arouse it to do its office; she must urge it to a decisive answer, must meet all its counter-reasonings, and answer all its cavils, and give it no rest day or night, until it submit to the authority of Christ. In no measures do Christians appear to the world so disinterested as in the measures which bear upon conscience alone, and in no other class of truths, does the power of God appear so signally and so gloriously great. The moment a missionary lands on a foreign shore, he has a warrant to arraign the con-

science of the first man he meets with at the bar of God, to pronounce on it God's condemnation of sin, and proclaim to it God's gracious pardon.

4. Man is a creature of feeling, as well as of mind and conscience, and therefore all measures intended for his good, must be calculated for his affections. Paul sums up all rules that can bear on this question in this one recommendation, "speaking the truth in love." It is not detracting from the force of truth or attaching too much worth to persuasion, when we say, that the success of truth depends very much on its adaptation to man's affections, and on the spirit of love in which it is administered. In making religious truth acceptable to the mind, we cannot expect God to depart from his usual mode of making any other truth agreeable; or to interfere by power to render that winning and persuasive to the affections, which we exhibit in a mode and manner forbidding and repulsive.

In the heart of man there are such deep-rooted prejudices against the truths to which we invite his attention, that we need to present them in every form of alluring and fascinating aspect of which they are capable. When Christ exhibited to the world the great truths which he had brought from heaven, he clothed them in the robe of love, and the garment of grace. Even angels look to, and contemplate, the salvation of the world with excited emotion, not as severe logicians, or rigid mathematicians, but as benevolent and amiable intelligences. In this respect, Christian seraphs cannot be too soon "like unto the angels." It is supposed that a good man can "win souls," but he who achieves this is described as wise, knowing the elements of the soul, and how to act on them. They that would win souls, must go wisely about it; for if they fail, it is through lack of wisdom, not through the want of influences. God has given laws to the emotions, as well as to the perceptions, of the soul: and he has fixed laws for his own operations, as well as for the elements on which he carries on his work. Since God observes such laws, we ought to observe them; for in so doing we shall not be laboring at random and in uncertainty, but we shall be employing and spending our strength to the highest possible advantage.

Inattention to the laws of emotion has contributed more than anything else to the short duration, and consequently so far, to the disrepute of religious revivals. When we have succeeded in enlisting the affections on our side, we are tempted

to think that we never have too much of their fervid influence; but they are too much like the genii and sprites of wizard enchantments; for unless a range of sufficient labor and activity be found for each and for all of them, they become too powerful for us, and consequently injurious and destructive. The affections cannot be maintained long in a state of feverish excitation without injury. They should be excited just until they kindle the conscience to burn, and then the end of the emotions is gained; and until that electric spark is struck, nothing is effectually gained. The emotions are intimately connected with the constitutional temperament, and the healthy or sickly state of the body; and religious revivals have proved so fluctuating, partly through the church's inaptness for her machinery, and partly through her unacquaintedness with the laws of her apparatus, and of the materials on which she made her experiments. In her anxiety to save, she has increased the number and the amount of her converting means, until minds have flagged, and bodies have shrank under them, both having become wearied with the unceasing exercise and intense effort to which they were put. In this case there would be neither substratum nor room for strong emotions to operate; the receiver being exhausted, the weightiest truths and the most trivial facts fall with equal weight. When the affections glow on the altar of the church, there is a danger of adopting certain means and measures that might produce desirable effects at that time, but which would, afterwards, entail on the church a long train of disorders, improprieties, confusions, and errors; excite a powerful and painful prejudice in the world against all measures for conversion; and thus cause a stumbling and offence to a greater number than is benefited. It is saving one soul at the expense of many.

In surveying these difficult and delicate operations, well might the church exclaim, "And who is sufficient for these things?" Still she is not to cower before the magnitude of her difficulties, or stand appalled at the grandeur of her enterprise, but to believe "our sufficiency is of God," and immediately commence her operations, study, as she proceeds, the science of doing good, and become "apt to teach," and to disciple all nations. It is by knowing man that we can become all things to all men, that we might save some.

SECTION V.

On the Efficiency of the Holy Spirit in Conversion.

Towards producing the phenomenon of conversion, the real efficiency is not in the influence of the truth, or in the instrumentality of the church, or in the sinner's own agency in using means, but in the Holy Spirit; yet this efficiency is not communicated without the operation of the others in their proper place and order. God requires from all Christians a distinct recognition of the agency of the Holy Spirit in conversion. This is one reason why we are baptized in the name of the Holy Ghost. In our devotions and services, He does not expressly demand an adorable acknowledgment of the subserviency of instruments, and the fitness of means; but he does emphatically require, as essential to acceptable service and true worship, that we should honorably own, and distinctly acknowledge, the efficiency of his Spirit.

To understand and to value the efficiency of the Holy Spirit, we must have distinct conceptions of what he is expected to do in conversion. In the process of conversion, we think that the Holy Spirit does nothing to the word, or the vehicle of truth. The word of the Lord is perfect, and requires no modification, nothing to be added to it to fit it for producing conversion; it remains the same, and retains the same "perfectness," whether the sinner be converted or not. Neither is the Holy Spirit expected to do, in conversion, what the church of Christ can do: he will not multiply copies of the scripture, or become a vocal minister and interpreter of their truths, nor will he produce the gospel where the church does not send it. Nor will the Holy Spirit do anything to suspend the agency of the sinner; he will not interfere by miraculous or immediate impulse with any of the laws of his agency; he will not force him to employ it aright; he will not think good thoughts in the sinner; neither will he believe and feel for and instead of the sinner.

Then, WHAT IS THE HOLY SPIRIT TO DO? He exercises a personal will and spontaneous agency, in wielding the spiritual and moral influences, which he has deposited in the truth, for the spiritual rectification, the religious improvement, and the moral well-being of man. In other words, he wields his spiritual influences in the word to affect the minds of men, without disturbing the intellectual and moral laws

of their agency; just as he wields his physical influences in nature to affect plants and trees, without violating their organic and physiological laws. In renewing the face of the earth, as the dispenser of physical influences, the Spirit of God will effect no modification in the elements of heat and air and rain; he will not plant the tree; he will not take up the moisture instead of the plant, nor will he add a leaf or a flower to the plant which does not produce it. So in conversion, his agency is as personal, as distinct, as real, as efficacious, and as consistent with established laws, as in the process of restored vegetation.

I. The influence of the Holy Spirit is moral, acting on the moral principles of the mind. Some of our ablest divines have supposed that there is, in conversion, an immediate and a *physical* operation of the Holy Spirit. If it be physical, it must be either chemical, mechanical, or miraculous: if chemical, conversion is not spiritual; if mechanical, it is not moral; and if miraculous, it is not the duty of man. The Spirit accomplishes nothing, but what the sinner, *as he is*, is blamed for not accomplishing. If the work of the Spirit adds any new element to the physical character of the soul, it must be something that the sinner is constitutionally and necessarily without, and which he could not possess by any effort of his own; and consequently it must be something, for the absence of which he is no more accountable, than for not having the strength of Samson.

From the scriptural phrases, "a new heart," "a new spirit," and "a new creature," many have been led to describe conversion as consisting in the introduction into the soul, or in the addition to it, of something new and supplemental, which was not in the soul before, but is something divine added to its original elements. This is what is denominated in religious nomenclature, "THE NEW PRINCIPLE." Consequently, before a minister can realize success, it is assumed that this new principle, and adscititious and supplemental element, something like an additional sense, or a new genius, is expected to come from God, and to be infused into the mind. Now, let us ask, in all the soberness and truth of godly fear, does not this sentiment spring rather from a literal interpretation of figurative illustrations of conversion, than from the reality and detail of the case? Does not a new heart, or a new spirit, mean a new state of the heart and of the spirit, without implying an exchange of heart or spirit? For in-

stance, liberality is a new state for the covetous heart, purity a new state for the voluptuous heart, submission a new state for the proud heart, and devotion a new state for the profane heart.

We call liberality, purity, submission, and devotion, principles; but is it not figuratively that we call them so? Or when we call them so, do we mean that liberality, purity, &c. are some real* elements to be introduced into souls, to make them liberal and pure? No: we do not expect a covetous soul to be made liberal, except by the action and influence of truths concerning liberality. We cannot form the shade of an idea of liberality, as some element impelled into the soul, but only as a name for the effect produced by the soul itself, in consequence of the action of certain truths upon it. A liberal truth believed will put the covetous heart in a new state, the state of liberality; in all its actions and pursuits, it will be a new heart, but all its essential elements for action remain precisely the same as before, without any addition or abstraction. In this manner God gives his people a new heart, by presenting truths calculated to bring them into a new state, and to a new class of pursuits; their free agency and their moral spontaneity remaining the same, without any addition or supplement.

The majority of our divines distinctly assert, that in conversion, the Holy Spirit gives no new power, no new faculty; yet the common style of preaching, and religious writings teach men to look for some new principle to take powerful possession of them, which shall be exactly like a new sense, and which in fact, on this showing, is a new power. No new power or faculty is wanted in the soul, or else man could not be condemned for its absence, any more than the dumb for the absence of speech. No new power, or faculty, or element is promised, but a new state of the original powers; and, in the best and the holiest man, no new faculty or power is developed, except in the new productions of the reinstated powers.

Had Paul any powers of soul which were not in the soul of Plato? or Homer, which were not possessed by Zoïlus? or

* This class of errors has been left behind in theology by the two old sects of Schoolmen, the Realists and the Nominalists. The Realists supposed that what Augustinian theology called "GRACE" was some *real* ENS or entity. The Nominalist said that it was only a *name* for a result: *e. g.* TRANSPARENCY is a *name* for a certain state of matter in glass, but transparency is not a *real* entity. Apply this to some theological doctrines about *sin*, *virtue*, *religion*, *grace*, &c.

had Paul in the house of Ananias any power and faculty which he had not when he left Jerusalem for Damascus? Yet he was at Damascus a new man; he had been influenced by new truths, and these affected him with influences that were new to the habits of his mind, and his mind was brought into a new state, and a new frame for new desires, new pursuits, and new actions. The author of these truths, and of the influences in them, and of the new state produced by them was Jesus Christ or his advocate, the Holy Spirit. Saul of Tarsus, and Paul the apostle, had still the same powers of perception, but each perceived a different object, and this produced different and new emotions, desires, and tastes; the old character became new, and the entire man became a new creature in Christ Jesus. Christ came to ransom and to save the old powers of the soul, and not to purchase and bestow new ones; and the Holy Spirit carries on the work of Christ, on the principles with which Christ commenced it, by bringing the entire powers already possessed by the soul, through the means of truth, into a new state for new actions and new employments. So bodily health is restored, not by adding a new nerve, or supplying a fibre or muscle that was lacking, but by putting the old ones, through the use of means, in a better tone for action.

II. The agency of the Holy Spirit is indispensably needful to the conversion of man. The necessity of the influences of the Spirit does not arise from the depravity of human nature, any more than the necessity of physical influences arises from any wrong direction or defective operation in nature. A corruption or monstrosity, in nature, produces and presents an inaptitude to the healthy action of physical influences; but it is not this that makes these influences necessary, for this only interrupts their course, or stops their communication. Divine influences are necessary to the well-being even of angels who have never sinned. Its necessity in them arises from their intellectual, moral, and spiritual constitution. Even without having sinned, their natures can be sustained, and their functions discharged, only as they are replenished by the influences of their Maker. We are apt to say that the influences of the Holy Spirit are necessary to convert the soul of man; but they are necessary to him, even if his soul had never needed conversion; for they are the life of his moral welfare. They were necessary to Adam in his first estate, perfectly as necessary as physical or psychological

influences were to the birds of the air, and the beasts of the field. Without these influences he could not obey spiritual laws, or maintain spiritual intercourse with his Maker. These influences did not consist in some immediate efflux from the Deity to the soul, but they were lodged in man's moral and spiritual circumstances, of motives and means, of truths and laws, with which his soul was in communication, as his sensations were with those of nature. Even then, these influences were under his control: he could then act freely, while he was acted upon by them; and he could refuse to act according to them. He could do this in his holy state, for, in that state, he did it.

When man does not yield to the action of this influence, he is in a wrong state, wrong for the ends of his creation, and wrong for his own welfare; as wrong as, for the beasts of the field not to comply with the psychological influences of their instinct. Conversion is putting a man in a position or condition for Divine influences to have their due course on his powers, and their native tendency on his character; it is putting him in a train of direct communication with "the supply of the Spirit." In Adam, sin obstructed the influences which were indispensably necessary to his welfare. It was, therefore, not the obstacle that rendered them necessary; for, suppose the obstacle or the obstruction removed, we never suppose that *then* they would be no longer necessary; they would be just as necessary to man then, as when he came forth from the hand of God.

Sometimes by an incautious use of the word "needful," for the word "necessary," we convey a wrong idea, and produce an erroneous impression of the influences of the Spirit. In the religious phrases "we need Divine influences," or "we stand in need of the Holy Spirit," the meaning of such aphorisms is understood to be, not that the influences of the Holy Spirit are indispensably necessary, but that they are really lacking and absent; and that there is a famine and a dearth of them; or that, when all the series of means are in orderly and full operation, these influences are wanting and needed. In opposition to such representation, I have endeavored to show that the influences of the Spirit are never absent from the word of God, and that consequently they are ever present to the church and to the world, and never were lacking, and never will be lacking, where the gospel is. The fact

of the case is, that the manifestations and developements of these influences are lacking, and not forthcoming; but this is not owing to the absence of the influences themselves, but to the improper, unapt, unsuitable, and repulsive manner in which they have been either exhibited by the church, or met by the sinner.

The man or the Christian that says he "needs" Divine influences, in the sense of lacking them, only pronounces his own guilt, and avows his crime of "not having the Spirit." The ever-continued treasures of the "supply of the Spirit" in the gospel, and the ever-ready disposition of the Holy Spirit to grant them for our advantage, throw the guilt of "needing" or lacking them altogether at our own doors. It was the maxim of the Old Testament saints, that they who trusted in God were never put to shame, and it must become the ruling maxim of New Testament saints, that they who trust the Holy Spirit are never disappointed.

III. The POWER which the Holy Spirit puts forth in his saving agency, is not the omnipotence which is one of his natural perfections as God. In order to illustrate the subduing and successful efficiency of the Holy Spirit, in opposition to the headlong and determined violence of sinful habits, a force or an impetus, somewhat mechanical, has been ascribed to the operations of his influences in conversion. This force is described not only as giving a kind of momentum to the hammer of the word and to the sword of the Spirit, but also as putting forth a potent effort, to effect a change in the bent and the character of the mind. In behalf of this statement the language of Paul is quoted, in which he wishes the Ephesians to know "what is the exceeding greatness of God's power towards us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead." From this language some writers have asserted conversion to be the greatest instance of omnipotent energy in action: and hence the influence of the Spirit is imagined to come upon the mind like the impulsive momentum of a moving body, rushing with accelerated velocity against another, and giving it an impulse or a shock which overpowers and prostrates all opposition.

Hence, sinners are taught to expect some overwhelming process to take place in them, something which they are not able to resist; and since they find that they can resist every

impulse which they have yet received, they do not regard the force of truth as containing the power of the Holy Spirit. In all such representations and expectations it is forgotten that conversion is a moral and spiritual phenomenon, and not a physical production. A heavy obscurity and a lazy mistiness hang over all our notions of power. There is no tangible element in our notion of power, but a conception of the relation between cause and effect, an invariableness of antecedent and consequent. When we see fire igniting gunpowder and blasting immense masses of rock, our notion of its power is nothing but a perception of its immediate antecedence, and its invariable consequence; and we have the same perception when the magnet acts on the needle. When we contemplate a world produced by the Divine volition as the cause, we have no other idea of Divine power than an immediate relation between his volition as the antecedent and the world as the consequence. We cannot conceive that it would require a volition of greater impetus to produce a world than to produce an atom; for there is the same relation between his will and an atom, as between his will and a world. In the same manner we have no other idea of the power of the Holy Spirit in conversion, than his presence and will in the Truth as the antecedent, and the conversion as the consequent; we know nothing of the details, we see no more than the preliminaries and the results; the intermediate operations, transitions, and changes, completely elude our grasp, and we use the word "power" only as a name for the unknown process of a known effect.

IV. The influence which the Spirit exerts by means of truth, is fully consistent with the duty of prayer. If the influences of the Holy Spirit are ever present in the truth, and man be in possession of the word of truth, and disposed to attend to it, it is difficult to perceive, at once, why man ought to pray for influences which he already has in the word. Prayer is one of the moral elements of the law written indelibly in the heart of man, and indestructibly united to his moral constitution in a state of trial and hope. The inference of the necessity of prayer, from our dependence on our Maker, is not built upon metaphysical reasoning; for the belief of its availableness has prevailed among all nations, and in all ages: the learned and the unlearned have avowed it; the learned found it already in man, and the unlearned would never have

elicited it by a process of ratiocination. It is therefore the universal sense of human nature.

Prayer has always been regarded as an application to God for his favor, and as an acceptable and pleasing state of mind and affections towards him, thus recognizing him as the source and author of all such blessings. Nevertheless, we do not fully understand the real influence or availableness of prayer. All that we know is, that God has pronounced it to be a link of connexion between the state of the mind and the influences of the Spirit in the world; and we believe the fact without understanding the mode. It is in this way we believe in the availableness of ploughing and sowing, without understanding the manner of their efficacy. We are as much in the dark about the availableness of reading and hearing the word, as we are about the use of praying; all we know is, that they are constituted links for communicating blessings; and that God has determined them to be the means, as well as the blessing to be the end.

Prayer for influences does not always imply that they are absent; so we pray for the influences of the seasons, the nutritiousness of food, and the virtue of medicine. It were irrational, as well as impious, to say, if such virtue be really present in a medicine, or in food, why pray for it? because we do not pray for any additional virtue or extra energy to be put into them. In such instances, prayer is submission to God's arrangement to receive these influences in the order which he has established: it is the desire, the wish, and the longing, and, so to speak, the opening of the soul for a full enjoyment of the favors in hand. As the agency of the Holy Spirit is personal and voluntary, it is distinctly revealed that he influences our minds, and the minds of others, in answer to prayer, and by the instrumentality of means.

We have asserted that man possesses full power to command his attention, and to apply his mind. But in the effort of thinking, he cannot command a certain class of thoughts, or predetermine what shall be the train of idea and the consequent succession of his feelings. In the language of STEWART,* "we cannot by an effort of our will call up any one thought; and the train of our ideas depends on causes which operate in a manner inexplicable by us." It is possible, then, and the scriptures assert it as a fact, that the Holy Spirit

* Philos. of Mind, vol. i. p. 295.

may be, and is, one of these causes, which imperceptibly influence and direct the succession of our thoughts and desires. As, therefore, when a man applies his mind to a given subject, he cannot foreknow what will be the reflections, or the divergent thoughts and tangent desires, which shall be produced by the poring of his understanding, we are supplied with a wide range for the converting agency of the Holy Spirit; and also with solid grounds for earnest prayer, that he would employ this benign agency in directing the succession of our thoughts, and regulating the train of our feelings into the "way in which they should go." What the Spirit does, in giving this direction to the thoughts, is that for which the sinner is previously accountable; for, the wrong direction of his thoughts and purposes arise from the previous state and habit of his mind, just as an innocent idea produces impure thoughts in a polluted mind; and by the power of his will, man can select at pleasure any one thought in the succession, and dwell upon it with deep attention; or he can break the train and stop the succession, and dismiss any thought that he has singled out, and thus strive with the Spirit of God, grieve him, and quench his operations.

Though we cannot command a certain train of thoughts to come at our bidding, we can earnestly and sincerely wish that such a succession would arise, as would lead us to right actions, and we can pray that the Holy Spirit would, through the influence of truth, and in the activity of our own agency, direct, "in a manner inexplicable by us," the current of our thoughts and feelings in the right and proper channel. It is upon this principle, that a pupil takes his difficult theorem to his teacher in geometry. All that the pupil wishes to attain is already contained in the theorem. He has exercised all possible command over his attention; but his mind does not go in the direction of the demonstration. He *asks*, or *seeks*, or *prays* his tutor to help him. In helping him the professor employs no truth but what was already in the theorem. By the truths in the theorem the professor influenced the mind of the pupil, and led it to the demonstration, and influenced and led it in answer to request. In this case, the request or prayer of the pupil was of use, though all the principles necessary to the demonstration were already in the theorem. In similar cases in religious inquiries, prayer is power with the Spirit, the Guide into all truth. As, when the Holy Spirit works most powerfully by the agents in nature, his energy is not distin-

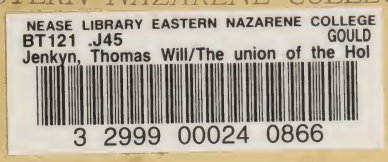
guishable from the operations of their own tendencies; so, when he works upon the mind of man, his operations are not distinguishable from those of truth and our own energies. In pushing our researches, we discover that the agency of these causes is not adequate to account for the stupendous results produced, and therefore we believe that they are wrought, "not by might nor by power, but by the Spirit of God."

THE END.

DATE DUE

DEMCO NO. 38-298

GOULD LIBRARY
EASTERN NAZARENE COLLEGE



Gould BT 121 J45 170
Jenkyn, Thomas
The union of the Holy
Spirit.

DATE	ISSUED TO

Gould BT 121 J45 170
Jenkyn, Thomas
The union of the Holy
Spirit.

DEMCO